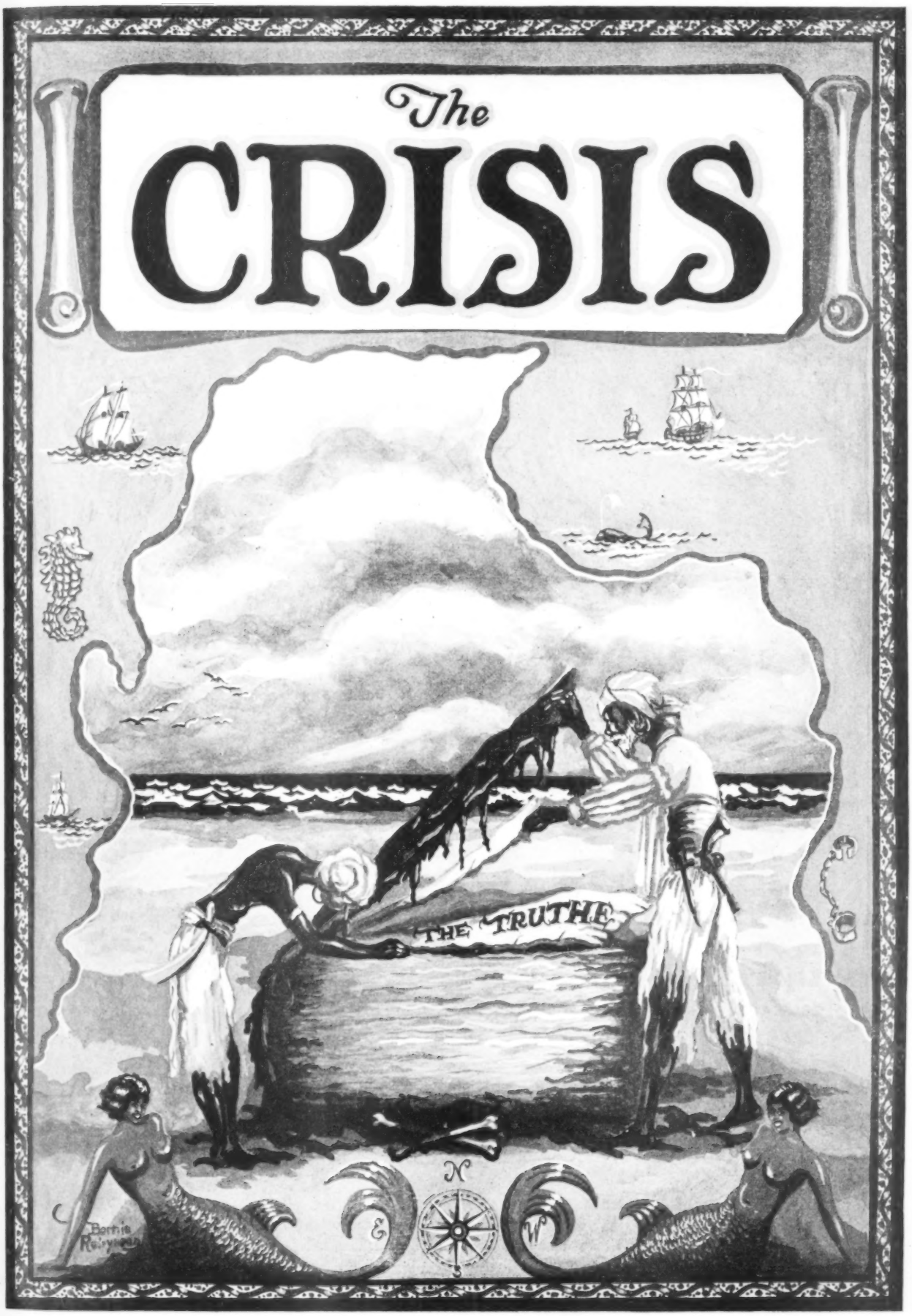
SOCIAL SCIENCES

A MESSAGE FROM GANDHI

The CRISIS



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A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor*

Volume 36, No. 7 **Contents for July, 1929** *Whole No. 225*

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The August CRISIS will be our *Education Number* which for seventeen years has been the most popular number of THE CRISIS. It will also have a *Report of the 20th Anniversary Conference* of the N. A. A. C. P. In the near future, we shall publish a story by *Charles W. Chesnutt* and articles on *"The Negro in Medicine"*, by Police Surgeon Louis T. Wright, and *"The Negro in Law"* by W. T. Andrews, Jr.

As the Crow Flies

NEGROES have just won the general election in England. Oh, no! they didn't vote, but the Labor Party which triumphed is co-signer of the Brussels declaration of August, 1928. The Congress entirely condemns the principle of racial discrimination in Industry.—Henry Ford is promoting revolution by building a Ford factory and sending $30,000,000 worth of cars to the Soviet Government. Or perhaps he is merely anticipating revolution. — President Hoover evidently means Peace when he says Peace. His Secretary of State tells us that a battleship costs $40,000,000. This is about equal to the total endowment of Yale University.—Europe and Germany have agreed upon that little bill which the German working people must pay to the world's millionaires for the privilege of getting killed and licked.—In 1918, Europe wanted 125 thousand million dollars of Germany. In 1920, she reduced it to 67 thousand million; in 1921, it become thirty-three thousand million, while today it is agreed upon as nine thousand million dollars. And the Allies won't get even that.—Congress is about to make a present of $100,000,000 to the Sugar Trust to be taken out of the pockets of housewives who spend Five Dollars a week for groceries.—The special session of Congress for the relief of the farmer is planning to relieve him by increasing the cost of his shoes, his shingles, his clothes, his sugar, his matches, his cocoa, and nearly everything else that the starving merchants sell him.—The National Law Enforcement Committee faces, according to the President, the fact that "no nation can for long survive the failure of its citizens to respect and obey the law which they themselves make." This is a direct attack upon the dear South, which is being re-arranged to cast its vote for the Republican Party in 1932.—The reactionary majority in the Supreme Court has made two home runs this month. First, it handed over to the railroads about ten billion dollars of your money and mine. And it capped this by declaring that a middle-aged Hungarian woman cannot become a citizen of the United States unless she is willing to kill somebody for the Star Spangled Banner.—The body of Sun Yat-Sen, founder of the Chinese Republic, has moved in state among many millions to its tomb in the Purple Mountain above Nanking; and not even Feng, the "Christian" General and the traitor, Chiang-kai-shek, in their selfish broil, can wake it from its long sleep.—May the ghost of Charles Young stand by Alonzo Parham and Charles Weir, while they suffer hell for their race in West Point and Annapolis.—With a cheerful 'tis—'taint and you shall—I sha'nt, the Vatican and Mussulini, have signed their Treaty of love in Rome and expansion in Africa.—It is surprising how rich we are: "Eighty-nine thousand million dollars of realized income," says Professor Copeland of Cornell. How few of us realize this. Probably because of it, 15,000 American citizens committed suicide last year.—Fifty years of electric lighting. Honor to Edison and some also to Latimer, the colored "Edison Pioneer".—Berlin can run a profitable farm of 125,000 acres for the people because she has a Labor Party of one million. The Solid South saddles us with the Power Trust.

The CRISIS is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while THE CRISIS uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.

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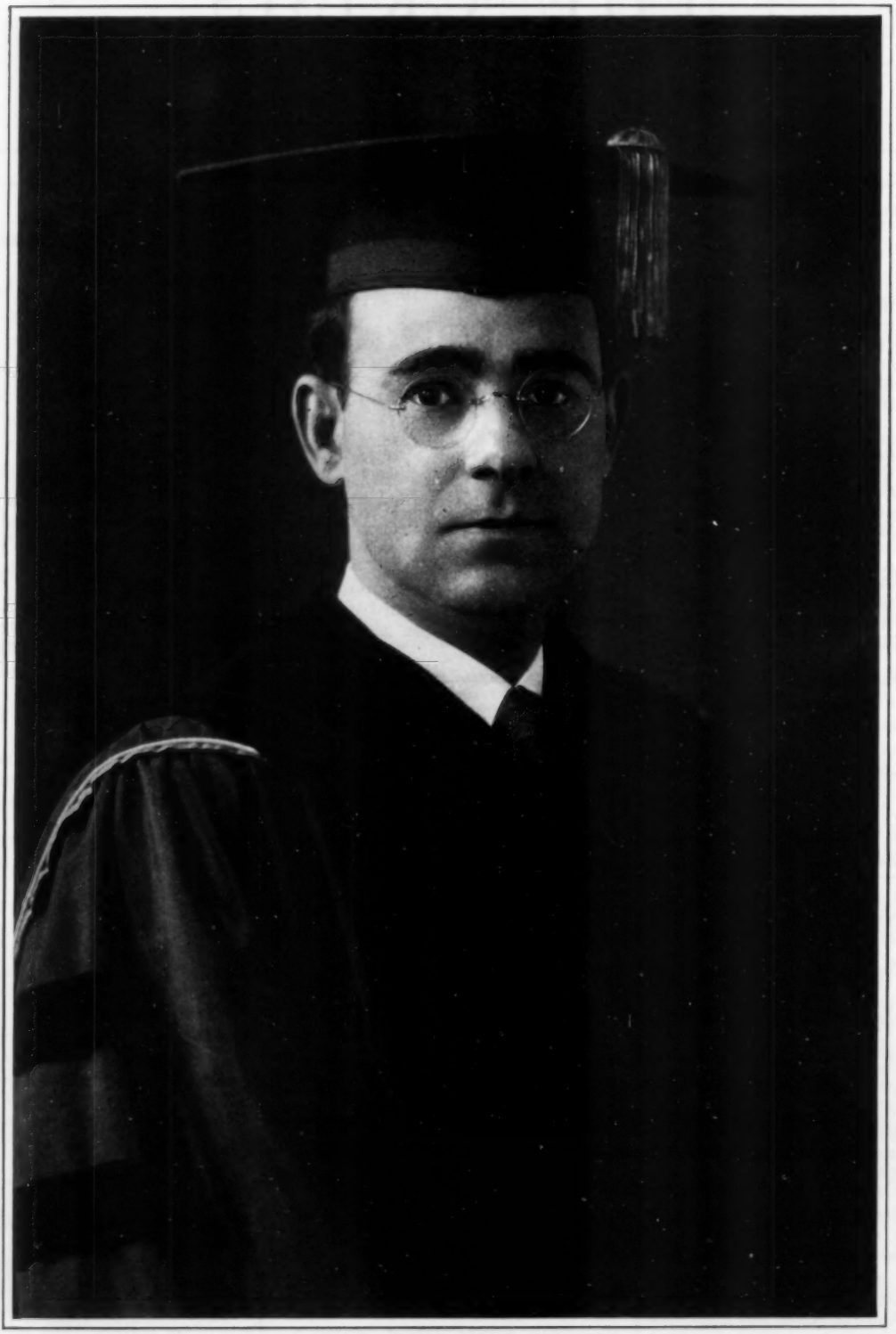

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To the American Negro

A Message from Mahatma Gandhi

Mahandas Karamchand Gandhi, the greatest colored man in the world, and perhaps the greatest man in the world, was born October 2, 1869 in India. He finished High School and then studied for three years in England at London University, and at the Law School of the Inner Temple. Returning, he began to practice law in Bombay, but not being successful, he went to South Africa in 1893, and there his public life began. He gave up the law and devoted himself to the Indian people who were being persecuted along with the natives in that land. He served with the Red Cross during the Boer War, attending friend and foe alike. For twenty years he toiled in South Africa to remove race prejudice. He led his people; he went to jail; he agitated; and finally triumphed by gaining for the Indians of South Africa a large measure of freedom. At the outbreak of the Great War, he returned to India, and although a Pacifist, aided the great war. But when after the war there came repression, the massacre of Amritsar, and the infamous Rowlatt bills, Gandhi was disillusioned. He came out for Home Rule and announced his great Gospel of conquest through peace. Agitation, non-violence, refusal to cooperate with the oppressor, became his watchword and with it he is leading all India to freedom. Here and today, he stretches out his hand in fellowship to his colored friends of the West.

Let not the 12 million Negroes be ashamed of the fact that they are the grand children of ~~the~~ slaves. There is no dishonour in being slaves. There is dishonour in being slave-owners. But let us not think of honour or dishonour in connection with the past. Let us realise that the future is with those who would be truthful, pure and loving. For, as the old wise men have said, truth ever is, untruth never was. Love alone binds and truth and love accrue only to the truly humble.

Sabarmati,
1st May, 1929.

m k Gandhi

South African Native Conference for the Elliot Farm School (*Page* 240)

The Founding of the N. A. A. C. P.

By WILLIAM ENGLISH WALLING

There have been several versions of the founding of the N. A. A. C. P. This much is certain: the magazine article of Mr. Walling on the Springfield riots was the first step. Mr. Walling himself is the best authority on the steps that followed.

THE National Association for the advancement of Colored People had its origin in 1908 in the pressing need for an organization to combat the tide of race prejudice that was then rising throughout the nation.

In the years just preceding race riots had become frequent in the North and there was grave danger that the conditions of the South were gradually spreading through the country.

My wife and I were in Chicago late in 1908 when the riot occurred in Springfield, Illinois. We took the first train to Springfield and I wrote up the riot and discussed the race situation in its larger aspects in *The Independent,* urging the need for a nation-wide effort to combat the evil.

A few weeks later my wife and I, just returned from Russia, spoke in Cooper Union and touched on the American race situation—worse, in some respects, than anything in Russia under the Czarism. Having read my *Independent* article, Miss Ovington had come to the lecture and proposed at once that we undertake organization. We both knew certain public spirited and influential people in New York who could be interested. Miss Ovington had the advantage, moreover, of personal acquaintance with several prominent colored people. The first of these whose interest we secured were Bishop Alexander Walters and Rev. W. H. Brooks. Among the whites I had broached the idea to Charles Edward Russell and Henry Moscowitz. Miss Lillian Wald and Mrs. Florence Kelly were also present at the earliest meetings. And in view of the influence and uncompromising attitude of The New York *Evening Post* we made a special point at the outset of laying the whole project before Mr. Oswald Garrison Villard and of securing his active cooperation.

The early meetings were nearly all held in my apartment, located at 21 West 38th Street, in the very center of the city, and in this way we secured the frequent attendance of some very busy people. I shall not undertake to list all those in attendance at these early meetings. But there were scarcely more than a dozen all told and I believe I have named those who were most active.

The National Association was not founded and could not have been founded by any individual. And, indeed, even the small group I have mentioned was able to do little until, at our first national conference, we made arrangements to secure the permanent interest of a colored leader of nation-wide prominence, Dr. DuBois.

Until that time our group was merely seeking, with moderate success, to enlist the colored people of the country. We had secured, from the start, the favorable attention of the emancipated and advanced elements among the whites. But we all agreed that the organization itself had to give an example of successful cooperation of the races and that it must be founded upon the American principles of self-government and self-development.

So I always date the real launching of the organization from the day we secured Dr. DuBois. And I must add that I feel we had a second birth when we secured our present Secretary, James Weldon Johnson.

Because of the situation mentioned at the beginning of this sketch I had suggested naming our organ THE CRISIS. By this time the worst of the "crisis" had passed. There was no longer any danger that the present South would further spread its new and peculiar institution of organized race prejudice throughout the North. On the contrary, the South was beginning to develop a certain humanitarianism—though not yet a justice—of its own, a humanitarianism still in a rudimentary stage but growing—because it is based solidly on economic common sense. So that the organization could now turn itself more and more to the object announced in its name, of which I had also been a proponent, the "advancement" of colored people, the securing of equal rights and opportunities in every field and social and economic and political justice—instead of mere protection from lynching (inside and outside the courtroom) from peonage and from other violent crimes.

As the months passed into years the organization soon began to take its present form. Within the first few years a large part of our present directors entered into office and the present character and policy of the organization took shape at that time. So that the student of our organization should centre his attention on this period rather than the first year or two when Miss Ovington and I, alternating as Chairman and Secretary, supported by a handful of others, found it necessary to devote a considerable share of our time to getting the organization on its legs. For no sooner were we nationally organized with an office and a secretary than the association began to get active support, not only from all those of the present directors who date back to that period but from others too numerous to mention in this sketch.

But there is one basic Association policy that must be accredited to the little founding group. We were determined that our personnel should be chosen on the broadest possible lines. Some of us were and are radicals. But we gave prominence to the conservative editor of the conservative New York *Evening Post* for that very reason and held ourselves in the background. We were determined not to become a little sect but leave our doors open to all colored people who would stand by their race and to all white people who would take their stand with them. We gladly accepted the aid of the conservative, not to say reactionary, Senator Foraker and we barred no colored citizen of prominence merely because he had critics among certain sections of his race—though there was just that danger at our first national conference when a conservative minority wanted us to adopt standards so high as they thought—or so narrow, as it appeared to us, of the majority—that a large part of our most valuable leaders of to-day would never have been invited or admitted into the ruling circles of our organization had these ideas prevailed.

Once this danger had passed, the broad-gauge policy was settled upon and has been consistently followed until to-day.

This is the spirit—liberal, democratic and representative, not sectarian, radical, or dogmatic, devoted but not fanatical, that distinguishes our organization from so many others and, together with the genius and devotion of its present staff, accounts for its almost uniform success and its brilliant achievements.

The Strouds Celebrate Their Silver Wedding

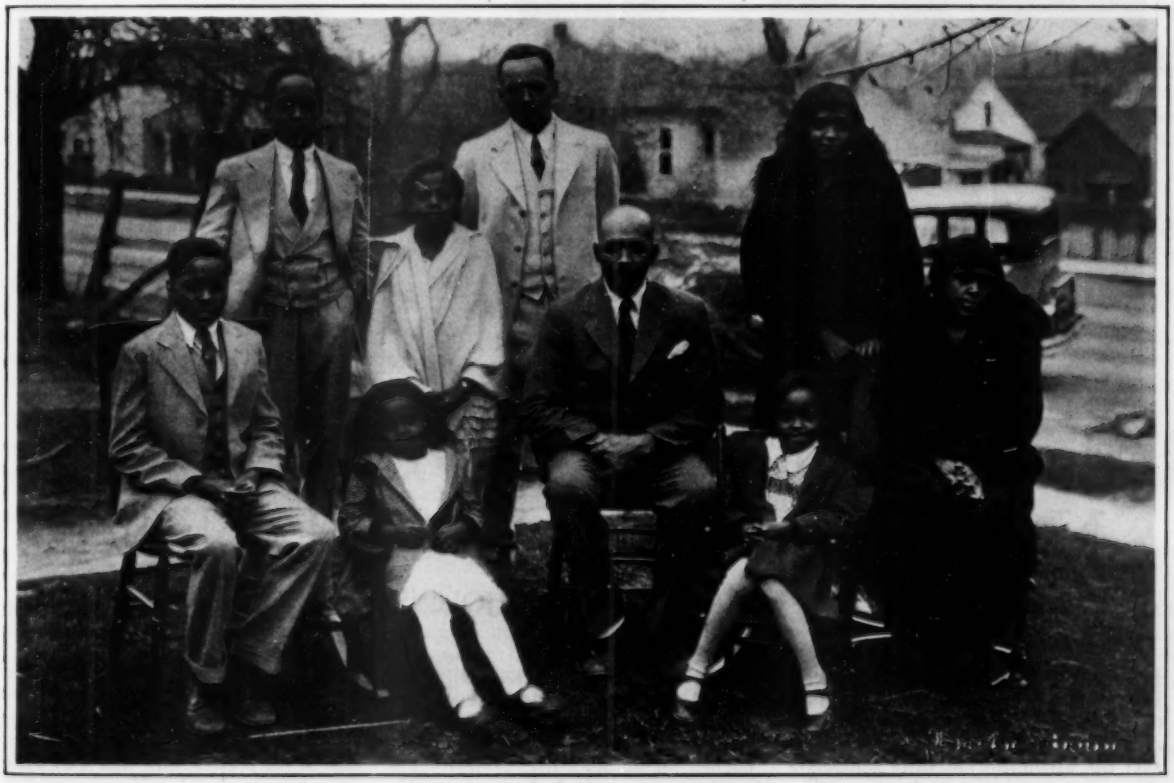
By MRS. LULU STROUD

MR. AND MRS. D. K. STROUD of Colorado Springs, Colorado, recently celebrated their twenty-fifth wedding anniversary quietly at their home. On March the thirtieth, nineteen hundred four, in Chandler, Oklahoma, Lulu Magee, 22 years of age, of Alton, Illinois and Dolphus Stroud, thirty-two, of Navarro County, Texas, were united in matrimony by the Reverend J. B. F. Westbrooks, pastor of the Sweet Home Baptist Church. For four years prior to his marriage, Mr. Stroud had been a teacher in the publis schools of Lincoln County, Oklahoma. For six additional years he continued in this capacity, during which time four children were born to him and Mrs. Stroud. Later, they migrated to Colorado Springs, Colorado, where they have remained for the past nineteen years, and where Mr. Stroud conducts a trucking business.

What do we mean when we say that American Negroes are advancing? What becomes of the families who leave the South for the freer North? Here is one concrete answer written for THE CRISIS *by a black mother.*

The couple are the parents of eleven children, all living, six of whom are girls and five boys. Kimbal Stroud, the eldest, who is now Mrs. Goffman and the mother of two boys, graduated from the Colorado Springs High School at the age of seventeen. She has a good husband, a modern two-story home and a motor car. Albert, the second child, who graduated from high school at the age of nineteen, is now operating a trucking business in Maywood, Illinois, a suburb of Chicago. He owns two powerful trucks.

Dolphus, the third child, graduated from high school with honors at the age of seventeen, winning a scholarship to Colorado College. In addition to being the only Negro man student attending that institution at the present time, he has the highest scholastic average of all the men of the sophomore class. He has also won some distinction in athletics. Some time ago he participated in the Cheyenne Mountain Marathon, sponsored by Spencer Penrose, Colorado multi-millionaire, and owner of the Broadmoor Hotel. Dolphus captured eighth place in that event, the first seven places going to Zuni and Hopi Indians from Arizona and New Mexico. Later, while training for the Rocky Mountain Olympic tryouts, he established a new record for the round trip to the summit of Pike's Peak. While making this rec-



The Stroud Family
Standing: Jack, Number Nine, Dolphus, Effie.
Sitting: James, Bobbie, the Father, Rosa Mae, the Mother.

ord, he established the second best ever made for the ascent of the mountain and broke the descending record of one hour and twenty-nine minutes by forty-one minutes. Last June he captured first place in the five thousand meter race at the Rocky Mountain Olympic tryouts held in Denver. For this feat he received a gold medal. Then, after being forced to hitch-hike his way across the continent to Boston, he participated in the final Olympic trials there, though failing to place. In spite of working from six to eight hours every day on the side he is making a splendid record in college.

Effie, the fourth child, graduated from the Colorado Springs High School with honors at the age of seventeen, winning the Henry Sachs Scholarship to Colorado College. During her high school career she won first honors in a chemistry essay contest. In the all-state contest she won second honors, for which she received a set of valuable books. She too is a sophomore at Colorado College and is the only colored girl in that institution.

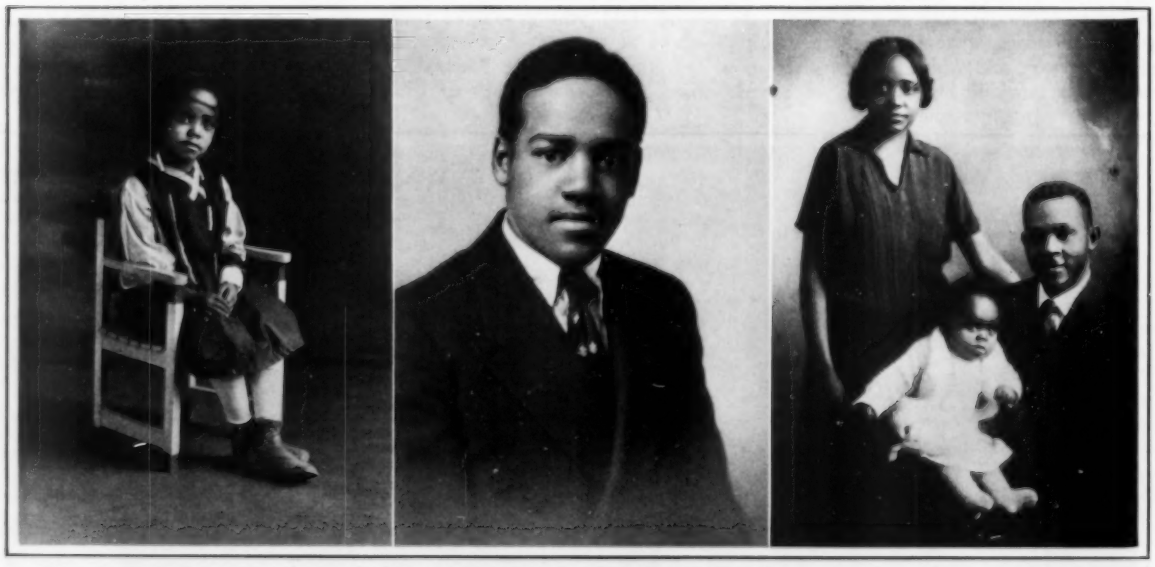
Tandy, the fifth child, graduated from high school at seventeen with the highest honors of any of the Stroud children. He too won a scholarship to Colorado College; but, since he preferred to attend a race institution, he is now a freshman at Howard University, Washington, D. C. While in high school, he won every cross-country race in which he participated, establishing a new record for the course. For this feat he received a gold medal. He won the championship of the South Central League in the mile-run and was placed third in that event at the Boulder relays and State Meet. He is the proud possessor of three beautiful medals and a sweater, as the result of his athletic work. He was also a member of the football squad during his high school days, even though he was the youngest and one of the smallest boys in his class.

Jack, the fifth child, a lad of fifteen, is now a sophomore in high school. He graduated from grade school with the highest scholastic average of his class. James, a boy of thirteen, and Lulu, a girl of twelve, are both in the junior high school. Number Nine, a girl of nine years, is in the fifth grade. In the last report she secured the highest scholastic average in the entire school of two hundred and fifty pupils, making a perfect record of eleven A's in eleven subjects.

Rosa Mae, a girl of seven, is in the second grade. She and Number Nine in their kindergarten days made the highest scores of all the children in the town in a city-wide intelligence test. Bobbie, a girl of four, is the baby and has not yet entered school.

This is the record that Lulu Magee and Dolphus Stroud have established. In their twenty-five years of married life they have never been separated from each other for as much as seven continuous days.

Please give me space in your paper for this account, as it might prove helpful to some young couple who are now struggling through some of the difficulties which my husband and I have conquered.



Lulu, Tandy and Kimbal and her husband.

Negro Authors and White Publishers

By JAMES WELDON JOHNSON

NEGRO writers, like all writing folks, have many things to complain about. Writers have always felt and many of them have plainly said that the world did not fully appreciate their work. This attitude has seldom been justified. The great or good writers who have not been acknowledged as such by the generation in which they lived are rare. And where such acknowledgement has not been accorded by the generations which touched an author's life, posterity has hardly ever revoked the unfavorable judgment.

Nevertheless, writers have many good reasons for complaining; for their lot is a hard one. And it may be that Negro writers have some special good reasons for complaining; I am not sure that at the present time this is so. However that may be, there is one complaint that some younger Negro writers are uttering with greater and greater in-

sistance which I do not think is based on the facts and which reacts to the injury of the writers uttering it. This complaint is: that the leading white publishers have set a standard which Negro writers must conform to or go unpublished; that this standard calls only for books depicting the Negro in a manner which tends to degrade him in the eyes of the world; that only books about the so-called lower types of Negroes and lower phases of Negro life find consideration and acceptance.

Now, in the first place, there is a certain snobbishness in terming the less literate and less sophisticated, the more simple and more primitive classes of Negroes as "lower". At least as literary material, they are higher. They have greater dramatic and artistic potentialities for the writer than the so-called higher classes, who so closely resemble the bourgeois white classes. The vicious and criminal elements—and we must admit that even in our own race there are such elements—are rightly termed "lower", but even they have more accessible dramatic values than the ordinary, respectable middle-class element. It takes nothing less than supreme genius to make middle-class society, black or white, interesting—to say nothing of making it dramatic.

But I am jotting down this brief essay with the prime purpose of pointing out the dangers, especially to young writers, in complaining that publishers refuse to consider their work because it portrays Negro life on too high a level. When a writer begins to say and then believe that the reason why he cannot get published is because his work is *too good* he is in a bad way. This is the way that leads to making a fetish of failure. It is a too easy explanation of the lack of accomplishment. It is this "superior work—sor-did publishers—low brow public" complex that gives rise to the numerous small coteries of unsuccessful writers, white as well as colored; the chief function of the members of these coteries being the mutual admiration of each other's unpublished manuscripts. This attitude brings its adherents to a position of pathetic futility or ludicrous superiority.

Within these seven or eight years of literary florescence I doubt that any first class publisher has turned down first rate work by any Negro writer on the ground that it was *not on a low enough level*. Now, suppose we look at the actual facts as shown by the books published in these recent years by leading publishers. Let us first take fiction and list the books depicting Negro life on the "upper" levels or shedding a favorable light on the race that have been published:

There Is Confusion.....Jessie Fauset
Fire In the Flint.....Walter White
Flight .....Walter White
The Prince of Washington Square ....Harry F. Liscomb
Quicksand .....Nella Larsen
Dark Princess.....W. E. B. Du Bois
Plum Bun .....Jessie Fauset
Passing .....Nella Larsen

Now, those depicting Negro life on the "lower" levels:

Cane .....Jean Toomer
Tropic Death .....Eric Walrond
Home to Harlem.....Claude McKay
Walls of Jericho.....Rudolph Fisher
The Blacker the Berry, Wallace Thurman
Banjo .....Claude McKay

The score is eight to six—with "Tropic Death", "Walls of Jericho" and "Cane" on the border line. In non fiction the "upper level" literature scores still higher. In that class we have:

A Social History of the American Negro..Benjamin Brawley
Negro Folk Rhymes.Thomas W. Talley
The Book of American Negro Poetry...Ed. James Weldon Johnson
The New Negro.....Ed. Alain Locke
The Book of American Negro Spirituals.Ed. James Weldon Johnson
The Second Book of American Negro Spirituals.Ed. James Weldon Johnson
Color .....Countée Cullen
Caroling Dusk .....Ed. Countée Cullen
Darkwater .....W. E. B. Du Bois
Gift of Black Folk..W. E. B. Du Bois
Plays of Negro Life, Ed. Locke and Gregory
God's Trombones, James Weldon Johnson
Copper Sun.....Countée Cullen
Negro Labor in the United States, Charles H. Wesley
A Bibliography of the Negro in Africa and America.....Monroe N. Work
What the Negro Thinks...R. R. Moton
Rope and Faggot.....Walter White
An Autumn Love Cycle, Georgia Douglas Johnson

In the other column, in non fiction, we have only:

The Weary Blues.....Langston Hughes
Fine Clothes to the Jew, Langston Hughes

And it must be said that although Mr. Hughes shows a predilection for singing the "lower" and "humbler" classes of Negroes, these two volumes contain many poems that are highly inspirational.

In non fiction the score is nineteen to two. I do not see how any one who looks at these figures can fail to see that the complaint against the publishers is not in consonance with the facts. I believe that Negro writers who have something worth while to say and the power and skill to say it have as fair a chance today of being published as any other writers.

New York's Committee of One Hundred

INEZ RICHARDSON WILSON

DURING the year of 1924, a group of New York women known as "The Committee of One Hundred" gave a very successful benefit for the National Association for the Advancements of Colored People under the leadership of Mrs. Helen Curtis. They were not at that time known as a permanent auxiliary, but on finding their group to be particularly interested in promoting benefits for the National Association and unusually enthusiastic, they decided to form themselves into a permanent organization to be known as the Committee of One Hundred Women, Auxiliary to the N. A. A. C. P. This Committee was organized on May 10th, 1924, at a luncheon meeting. A Constitution was drawn up with the assistance of a National Officer and standing committees formed. These committees, known as Membership, Entertainment, Publicity, Educational, Legal Redress, and an Advisory Board made a working nucleus for the promotion of plans to be presented to and voted on by the general body.

The Entertainment and Membership Committees have been of the greatest importance because our efforts have been confined particularly to the business of raising money for the National Office. During the past two

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Captain Floyd and Cuba Libre

This is a story of the Cuban Revolution, showing that Cuba gained her freedom, not simply by the leadership and help of her Negro citizens, but also by the co-operation of an American Negro sea Captain.

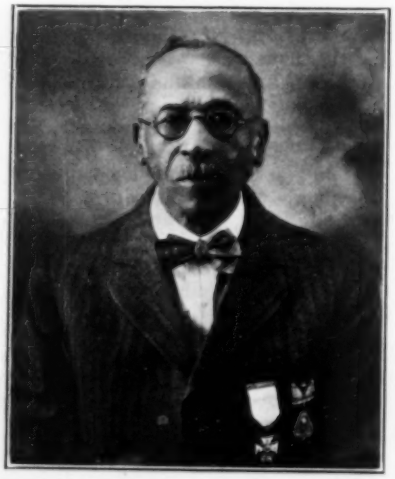
THE writing of history is curious business. It is not simply "lies agreed upon" that makes the part of the American Negro in history unknown or forgotten; it is more often a little matter of emphasis. One does not talk of Estevanico simply because most historians fail to mention that this black man was the discoverer of the Southwest United States. They do not deny it; they merely forget it. One does not say that the 5th of March, commemorating the death of Crispus Attucks, was the first national American holiday. It is true, but, says the average historian, what of it? And so the part which Negroes, and American Negroes, played in the freeing of Cuba from the domination of Spain was a matter quite well-known at the time, but today almost forgotten.

It was not only Maceo and his dark fellows in the field that freed Cuba. There were Negroes in America that helped with arms and men, and foremost among them was Captain James W. Floyd of Jacksonville, Florida.

There were during the Cuban revolt Cuban clubs with colored members in New York, Chicago, in all Southern cities, and particularly in the cities of Florida, like Tampa, Jacksonville and Key West. They contributed 10% of their wages for years to the Revolutionary Fund. Their leader for a long time was José Marti, who, at the end of the 10-years' war, took refuge in New York. He was killed in 1895. Palma, then teaching a school in New York State, succeeded Marti as the American representative and became active in smuggling arms from America to the Revolutionists. There was much treason, bribery and double-crossing in this work, and many persons and boats took part, but the success of the whole smuggling campaign depended largely on Captain James W. Floyd.

An ocean-going tug, called the "Dauntless", was purchased by the Cuban Junta from the Brunswick Navigation Company for $30,000 in 1896. It was a new and fine boat, measuring 125 feet, and capable of making 13 knots an hour.

James W. Floyd, a colored Jacksonville pilot, with a Master's license, was made mate of the "Dauntless" with the understanding that the white Captain, who was in the tug when she was purchased, should be in command until he found the place too dangerous. In that case, Floyd was to become Captain. As a matter of fact, the white Captain made only two voyages. After that, Floyd became Captain, and from



Captain Floyd and his Cuban medals.

that time until war was declared by the United States against Spain, the "Dauntless" and Captain Floyd were the chief means of furnishing the Cuban revolutionists with arms and ammunition. The "Dauntless" made in all eleven landings of arms and men in Cuba without the loss of a man or rifle.

In the official histories of the Americans on the Spanish War, the name of Captain Floyd is not mentioned, but Cuba never forgot him, and whenever you hear about what the "Dauntless" did for Cuban freedom, remember that Floyd was its Captain.

The first voyage of the "Dauntless" was to take Fred Funston and a load of arms from Florida to Cuba. On this voyage Floyd was mate. The "Dauntless" was lying at the landing below the railroad bridge at Woodbine on the Satilla River under a full head of steam. A tug gave her an extra supply of coal and at sunrise they were off for Cuba. The Spanish Government, suspecting an expedition, had protested at Washington, but while Government agents were watching at Charleston and Jacksonville, the "Dauntless" left from Woodbine, August 14th, and three days later they dodged a Spanish gunboat and landed a Cuban General and his men, together with Funston and a load of arms ashore 12 miles east of Nuevitas, Cuba. Within a week the "Dauntless" landed three such cargoes and then headed for Key West and Brunswick, Ga., with Floyd as captain.

She was promptly seized by the Custom House authorities at Brunswick, but freed because no evidence was submitted to the court. In fact, the local officials were in sympathy with the Cuban revolution.

On October 26th, the "Dauntless again landed a cargo of men and arms, which had been brought down by special train, east of Cienfuegos. The Government at Washington was much incensed at this breaking of the Neutrality Laws and the revenue cutters began to get busy. The "Dauntless" was ostensibly sold and used for a while as a tow-boat between Jacksonville and the mouth of the St. John's river; but, of course, the Cubans had reserved the right to buy her back.

Early in 1897, the "Dauntless" took over a cargo which another boat had failed to land. In spite of many mishaps, the cargo was landed on the morning of January 3rd near Cape Corrientes, where the mulatto Maceo was leading the Revolutionists. Another cargo with General Nunez and twenty men and arms were landed May 21st, ten miles east of Nuevitas. In all these cases the "Dauntless" innocently left Florida without cargo and returned without cargo, so that it was difficult to prove that she had been to Cuba.

Later, two carloads of arms and ammunition were secretly shipped down to Fort Lauderdale near Miami, put on a coaster and transferred to the "Dauntless" at sea. They were chased by a third-class cruiser named the Marblehead. The confidential navigator on board the coaster disagreed with Floyd as to what vessel it was. Floyd advised running for the Bahama banks, but the officials on the tug waited until it was too late. Nevertheless, the "Dauntless gave her a chase and the Commander informed Washington that he had to put on full steam in order to overhaul it. Afterward, the government took measurements of the "Dauntless" in order to discover the secret of her speed.

When the "Dauntless" was captured, a Lieutenant boarded her and called for the Captain. Floyd stepped forward and asserted that he was in search of a wreck, and that he had no idea the cruiser was pursuing until she began to drop shells.

"What are these boxes?" asked the Lieutenant, pointing to the boxes of ammunition.

"Sardines," said Floyd, innocently.

The officer returned to the Cruiser taking Floyd with him and the Captain examined him again. The "Dauntless" followed the cruiser to Key West where Captain Floyd and all of the smugglers were ordered arrested for organizing a military expedition against a friendly power. They were all released after trial and the "Dauntless" went back, finished the transferring of arms, and started again for Cuba.

This time she was partly disabled by an explosion of her boiler and was towed back to the Florida reef by the same boat from which she had taken the cargo. Afterward, she was towed to Key West by the revenue cutter Colfax. The "Dauntless" had a full load on board but before arraignment, they were towed to Jacksonville for repairs. Then the boat, instead of returning directly to Key West went outside the harbor and up to Brunswick, Georgia. By the time it had finished this running about no evidence of any kind was found on board and the crew was set free. After that, the arms were reshipped, and finally landed in Cuba October 10th.

This escapade made the "Dauntless" and her Captain notorious, and the Spanish Minister declared that but for the aid thus given the Cubans the revolt would have been suppressed long before. Several warships, including the Maine and Marblehead had been patroling Southern waters against this one little tugboat and it was estimated that the Navy had spent a million dollars to stop the filibustering.

The "Dauntless" continued dodging about and landing cargoes in Cuba and orders were telegraphed Captain Sigsbee, who commanded the Maine, to keep his eye on this boat. Six weeks later, the Maine was blown up in the Spanish harbor. On the night of February 16th, about twenty-four hours after the explosion of the Maine, the "Dauntless", leaving in a thick fog, landed a twelve-pound gun and other arms inside the harbor at Matanzas. On returning, the "Dauntless" was seized by the Government but the proceeding was perfunctory, as war against Spain was declared April 25, 1898.

In 1927, the Cuban government determined to reward the foreigners who had helped in Cuban freedom, and among those who were given medals and certificates was Captain James Floyd. The orator of the occasion said:

"Cuba has, to a certain extent, paid her debt to those brave men who helped her when she was crushed under the heel of the tyrant and trying hard to shake the oppressing weight of despotism. To these brave and good men, we owe much. They, together with the emigrados, made possible the independence of Cuba. And Cuba could never forget, as it has not forgotten, the help tendered her in those terrible days of struggle and frightfulness gone now never to return again.

"I said that Cuba owed much to these men and to the emigrados. This may savour of ingratitude to the great and glorious army of liberators, but, of course, this could never be thought of. Truly the armies of Free Cuba did mightily. They were ragged; they were hungry; they were tired and sick; they hardly had arms and munitions to fight their enemies who were in overwhelming numbers; almost no medicines to fight the terrible diseases of the jungle—malaria and dysentery; and yet, they hung on like lions and fought like demons against the well-fed and better equipped armies of Spain. But those which arms they had, that scant supply of ammunition, that infinitesimal provision of medical stores,was supplied by the emigrados and carried over the seas by men like Captain James W. Floyd. And that, friends of Cuba, is something we have never forgotten and it is not likely we will ever forget.

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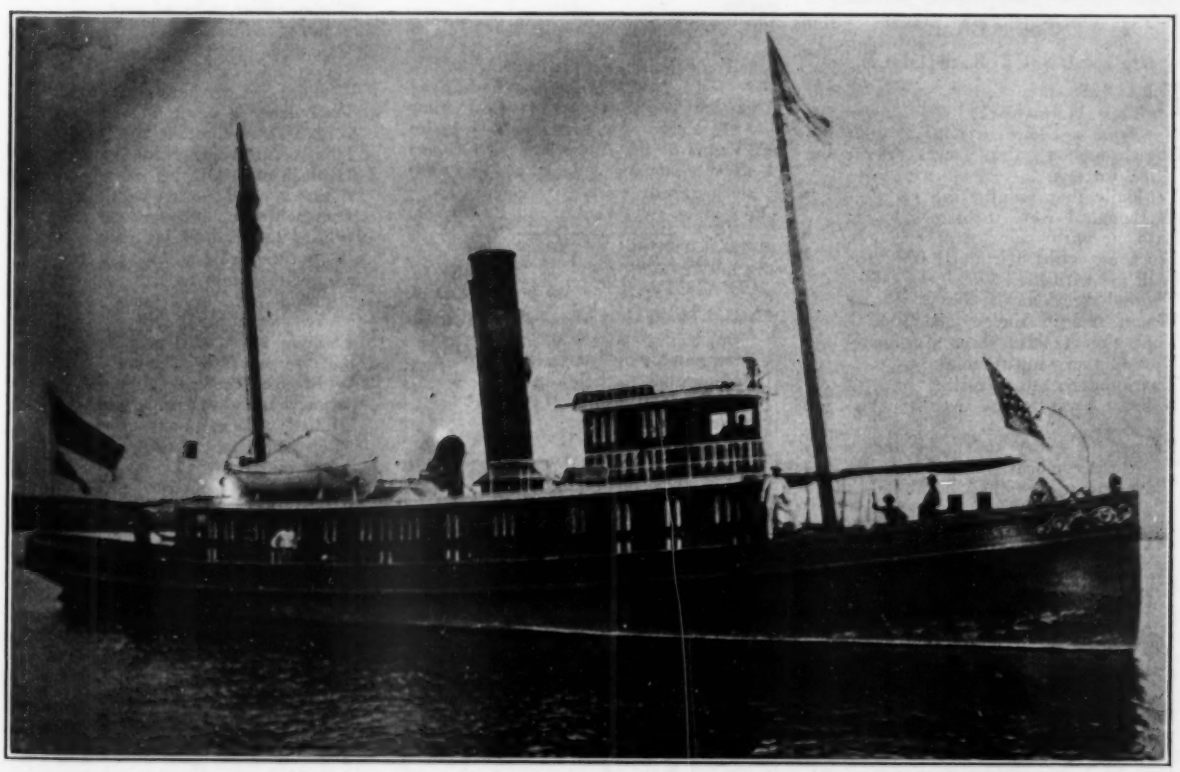


The Dauntless.

THE POET'S CORNER

The Slave

By F. MARSHALL DAVIS

(For A Bass Viol)

HERE was titanic sorrow
condensed
in the ebony splendor
of a black man's face.

Here was a form
on which the mark
of a parasite civilization
had been branded
burning deeply
exposing a soul
contaminating it
with the purple of sadness.

Should not a soul sing of joy?
Should not a soul sing of peace?

"Lord, deliver me
You helped Daniel
You helped David
You helped Moses, too
Lord, let my people go."

Here was sadness
carved on a black man's soul.

Color Blind

By EUNICE K. BIDDLE

BLACK!
This skin is black.
Not from a choice of mine
But through a quirk, a crazy chance of fortune.
Yet daily they scourge me
As though I were to blame;
Lash me with their scorn,
Mock me with their tongues,
Scuff me with their feet,
Those lighter ones,
Whom fate in kinder mood
Took time to bleach.
Nor do they stop to think,
That underneath this skin
A heart beats and a soul struggles for life,
Bruised by every smirk, bleeding from their words.
They cannot see—the color blinds them.

To a Colored Boy

By GRACE E. BARR

UMBER pixy,
Author of dark mischief—
My heart goes out to you;
Other children
Smile at your antics now;
Dusky laughter
Bursts from your impish lips . . .
Will you turn old
When you first know the pain
Dark pigment brings?

Girls I Know

By JOHN LOVELL, JR.

EYES
The lazy sweep of falling rockets against the full, dark sky (*Madeline*)
The gleaming flick of hungry flames that pale dense clouds of smoke (*Clarissa*)
The cozy roar of burning pine-brush, smokeless, swift (*Betty*)
The softness in the sunset (*Edna*)
The light-cloyed flush of dawn (*Justine*)
The silver of the furbished
Mountain peaks at noontide. (*Angie*)

Voices
The whispered toll of muffled church-bells in the dark (*Betty*)
The rapid clink of office rattlers, clear and liquid (*Hazel*)
The tone of rolling school bells, cheerful, rich (*Frances*)
The mellow ring in birds' throats (*Clarissa*)
The tinkling purl of streams (*Elaine*)
The rickling, painted music
Of the sweet, melodic chimes (*Angie*)

Shapes
The stretching quiet East on fire to kiss the Dawn (*Pearl*)
A tall unbending pine; a weeping willow (*Wilhelmina-Gwendolyn*)
A gay and bright-eyed comet-siren ogling the moon (*Marjorie*)
A "Venus of the Andes" (*Angie*)
A silent glistening cello (*Edythe*)
A sleek gazelle poised
On a moon-swept crag. (*Clarissa*)

The Dust of the Streets

By ANITA SCOTT COLEMAN

OUT of the dust of the earth men are made.
Even now our feet tread on
The minute particles of forms
of unborn men,
Here in the streets.
And men will come
To tread upon our breasts
When they are stilled,
After aeons of time have sifted us
Into the dust of streets.

I Did Not Know

By ROKEART HEBEN

I WAS young when love came,
I did not know, I did not know.
So I trusted love in my silly youth,
But now I know the awful truth,
Love can be sad; love can be false,
But then, I did not know.

I'd heard these things from heads now gray
But thought, they know little of this day,
So I gave my heart to the last drop of blood,
It was crushed and trodden into the mud.
But I was young when love came,
I did not know, I would not hear.

I'd fain give this truth to the silly youth—
Who do not know, who do not know;
But we are all alike I will agree,
We, mortals, will believe only that we see.
I was so young when love came,
I did not know. I would not hear.

Brown Youth

By MILTON BRIGHTE

PERHAPS in Africa
An ancient replica
Of me, with sinews black
Stalked down some tangled track
In search of meat, with ear
Alert for danger near.
Down from the jungle skies
A sun, tinged with strange dyes
Would drop its awful heat
Where velvet, taloned feet
So lately fell. Not I
All naked 'neath the sky,
But savage black and odd
Would raise his hands to God
Then dance a wanton dance
Within some tomtom trance.
This day I'm far from where
My fathers drank the air,
While in mad ecstacy
They whirled. No verdant tree
Whose hair is pale by moon,
Or burning gold at noon
Excites my limbs to leap
Or bend, until mild sleep
Makes me satiate. No
Thought now could ever go
Back to my father's home,
Where o'er the leafy loam
Strong bodies walked. When lights
Of halls, when moons of nights
Are strongest, when horns blow
Their jazz, now all will know—
No dream of Congo marsh
Where tiger, roaring harsh
Comes to drink, enters me.
I do not want to see
My image, rippling on
Some pool, naked. At dawn
I do not want to hear
A tomtom, knowing fear
For some ferocious beasts
Or maddened soul whose breasts
Tenant wilder hearts. Go
Back now to long ago—
To years I do not know,
There with rhythmic dance slow
A wild, strong youth you'll see—
Dead replica of me.

THE N.A.A.C.P. BATTLE FRONT

20TH YEAR TRIBUTES

WHAT the world thinks of the National Association for the Advancement of Colored People profoundly matters to the continuance of its work. Standing for "the world", are leaders in various professions and in cultural life. On the threshold of its Twentieth Anniversary Conference, in the midst of a campaign to raise $200,000 that its work might be carried forward and extended, the N. A. A. C. P. asked leaders in various parts of the world to say what they thought of its record.

Will W. Alexander, Atlanta, Director of the Commission on Interracial Cooperation:

May I offer my congratulations and best wishes to the N. A. A. C. P. on the approaching Twentieth Anniversary?

Some such movement as the N. A. A. C. P. was inevitable and necessary. The vigilance of the Association in protecting Negroes from exploitation and injustice has been of great value, not only in the specific cases which have been handled, but also in serving notice that such things will not go unchallenged. The Association has rendered a valuable service in its constant emphasis upon the national aspects of lynching and mob violence. The development of a national conscience on this question was a necessary part in any program for ridding the country of the evil. The work of the Association in giving publicity to certain individual cases of mob violence has helped to give right-minded people a consciousness of the hideousness of the whole procedure.

The Association, largely under Negro leadership, has given great encouragement to Negroes and helped to stimulate initiative among them in solving their own problems. The importance of this is obvious. Initiative in dealing with one's own problems is the surest way out.

The Association has helped to train and develop important Negro leaders. It is doubtful if in any other field these men would have found as much freedom for self-expression and development as has been given them by the Association.

In the use of the Spingarn medal, the Association has turned the light of national understanding and appreciation upon Negroes whose good work entitled them to a recognition, regardless of race and color. This was a much-needed emphasis. It is of the highest importance that the nation should realize that Negroes can do in a first-class way any work which other men can do. The awarding of the Spingarn Medal has not only emphasized this in the mind of white America, but has been a means of increasing the confidence of Negroes in their own ability to do first-class work.

At the May Meeting of the Board of Directors of the N. A. A. C. P., the following resolution was passed by a rising vote:

The Board of Directors wishes to record its deep sense of loss in the death of Paul Kennaday. Mr. Kennaday took part in our Second Conference in 1910, *was elected to the Board of Directors in* 1911, *and was one of the incorporators of the Association. He has been a faithful comrade and co-worker, and his deep, intellectual interest in the many difficult problems of our organization will be sadly missed.*

Resolved that a copy of this resolution be sent to Mrs. Kennaday; also that it be published in THE CRISIS.

Charles A. Beard, historian, teacher, author "The Rise of American Civilization", and other works on history:

On the occasion of its twentieth anniversary the National Association for the Advancement of Colored People invites the special consideration and support of the American public. Many-sided in its activities, the Association appeals to every type of human sympathy. Even the conservative citizen who thinks that one phase of its work is unwise or of doubtful utility can certainly find another that corresponds to his or her sense of right. Ranging in its interests from the prevention of lynching and peonage to the encouragement of creative achievements in the arts by Negroes, the Association, in fact, calls for aid in various lines. By way of illustration, it naturally lays great stress on the maintenance of the civil rights guaranteed to all by law and lends assistance to Negroes who are without financial resources in defending themselves. The importance of such work is self-evident. If anyone has any doubts on this score let him read R. H. Smith's *Justice and the Poor* (Carnegie Foundation for the Advancement of Teaching) and discover how difficult it is for the poor in purse to employ competent lawyers.

The 20*th Annual Conference of the N. A. A. C. P. will meet at Cleveland, Ohio, June* 26*th to July* 2, 1929. *The headquarters will be at Mount Zion Congregational Church, East* 55*th Street and Central Avenue.*

The day sessions will take place at this church and mass meetings will be held at Shiloh Baptist Church, St. John A. M. E. Church, and the Public Auditorium.

Among the speakers will be the Mayor of the city, Nannie H. Burroughs, Charles S. Johnson, Mrs. Sallie W. Stewart, Judge Ira W. Jayne, the Honorable Hamilton Fish, Dr. Mordecai W. Johnson, Honorable Oscar DePriest, Mr. J. E. Spingarn, the officers of the Association and others.

Countee Cullen, poet, editor "Caroling Dusk", author "Color", and "Copper Sun":

I can conceive of no organization that is playing a more constructive and important rôle in Negro life than the National Association for the Advancement of Colored People. From one end of the land to the other it has since its inception waged an unremitting battle in defense of the colored step children of America. A steady if sometimes disheartening march has broken down barrier after barrier, social iniquity upon social iniquity, and has actually in numberless cases forced a more accurate interpretation of the American Constitution. To support this organization should be a matter of pride for every Negro, rather than one of compulsion or tedious persuasion.

Sinclair Lewis, novelist, author "Main Street", "Babbitt", "Dodsworth", and other novels:

This is not so much an appraisal of the work of the National Association for the Advancement of Colored People as a rather sorrowful acknowledgement that, in the considerable stress of novel-writing, I have been unable to give myself to this work.

For, while I know but little of the details of its actual work, I know a

(*Will you please turn to page* 247)

THE BROWSING READER

I HAVE just read three novels: Claude McKay's "Banjo", (Harper's), Nella Larsen's "Passing", (Knopf), and Wallace Thurman's "The Blacker the Berry" (Macauley).

The first two novels are second adventures in fiction; the one by a poet; the other by a new writer. The third, has been the basis of a rather successful popular musical show.

BANJO

CLAUDE McKAY'S "Banjo" is a better book than "Home to Harlem". It is full of experience, vivid, and, of course, colorful as all McKay's work must be. It is described as "a story without a plot", but it is hardly even that. It is in no sense a novel, either in the nature of its story or in the development of character. It is, on the one hand, the description of a series of episodes on the docks of Marseilles; and on the other hand a sort of international philosophy of the Negro race. It is this latter aspect which seems to me to make it of most value.

The first aspect of the book is negligible. It is really a continuation of experiences like Jake's in "Home to Harlem". Here are a lot of people whose chief business in life seems to be sexual intercourse, getting drunk, and fighting. Their comments on this kind of life are picturesque, but there is nothing intriguing and there is a great deal of repetition. The characters, while minutely described, do not stand out. Even, the Arab woman, Latnah is vague and unfinished, while Banjo himself lacks even the interest of Jake. Ray, alone, (a character taken over from the former novel), seems like flesh and blood, and probably is largely a counterpart of the author.

The race philosophy, on the other hand, is of great interest. McKay has become an international Negro. He is a direct descendant from Africa. He knows the West Indies; he knows Harlem; he knows Europe; and he philosophizes about the whole thing. He speaks of Ray's urge to write:

"He was always writing panhandling letters to his friends, and naturally he began to feel himself lacking in the free splendid spirit of his American days. More and more the urge to write was holding him with an enslaving grip and he was beginning to feel that any means of achieving self-expression was justifiable."

He defends plain talk about Negros:

"I think about my race as much as you. I hate to see it kicked around and spat on by the whites, because it is a good earth-loving race. I'll fight with it if there's a fight on, but if I am writing a story—well, it's like all of us in this place here, black and brown and white, and I telling a story for the love of it."

With the characteristic reaction of the West Indian who does not thoroughly know his America, he is bitter about "society" Negroes in America and contrasts them with the society he saw in the West Indies:

"In my home we had an upper class of Negroes, but it had big money and property and power. It wasn't just a moving-picture imitation. School-teachers and clerks didn't make any ridiculous pretenses of belonging to it. I could write about the society of Negroes you mean, if I wrote a farce . . .

"If you think it's fine for the society Negroes to fool themselves on the cheapest of imitations, I don't. I am fed up with class. The white world is stinking rotten and going to hell on it . . .

"The best Negroes are not the society Negroes. I am not writing for them, nor the pork-chop-abstaining Negroes, nor the Puritan Friends of Color, nor the Negrophobes nor the Negrophiles. I am writing for people who can stand a real story no matter where it comes from."

Turning from such bitter criticism of his own race, he slashes at the whites:

"You don't know why the white man put all his dirty jokes on to the race? It's because the white man is dirty in his heart and got to have dirt. But he covers it up in his race to show himself superior and put it on to us. The Yankees used to make jokes out of the Germans. Then when the Germans got strong enough to stop that, they got it out of the Irish and Jews. When the Irish and Jews got too rich and powerful in politics, they turn to Italians and Negroes."

And finally comes this evaluation and comparison:

"All the things you say about the Negro's progress is true. You see race prejudice over there drives the Negroes together to develop their own group life. American Negroes have their own schools, churches, newspapers, theatres, cabarets, restaurants, hotels. They work for the whites, but they have their own social group life, an intense, throbbing, vital thing in the midst of the army of whites milling around them. There is nothing like it in the West Indies nor in Africa, because there you don't have a hundred-million strong white pressure that just carries the Negro group along with it. Here in Europe you have more social liberties than Negroes have in America, but you have no warm group life. You need colored women for that. Women that can understand us as human beings and not as wild over-sexed savages."

As a book of racial philosophy, "Banjo" is most inspiring. And for this very reason perhaps "The Home to Harlem" aspect,—the dirt of the docks and the maudlin indulgence, fades away as the book evolves, and Banjo himself becomes almost a forgotten person when he returns from working in coal to take up his role as hero.

PASSING

NELLA LARSEN'S "Passing" is one of the finest novels of the year. If it did not treat a forbidden subject—the inter-marriage of a stodgy middle-class white man to a very beautiful and selfish octoroon—it would have an excellent chance to be hailed, selected and recommended. As it is, it will probably be given the "silence", with only the commendation of word of mouth. But what of that? It is a good close-knit story, moving along surely but with enough leisure to set out seven delicately limned characters. Above all, the thing is done with studied and singularly successful art. Nella Larsen is learning how to write and acquiring style, and she is doing it very simply and clearly.

Three colored novelists have lately essayed this intriguing and ticklish subject of a person's right to conceal the fact that he had a grandparent of Negro descent. It is all a petty, silly matter of no real importance which another generation will comprehend with great difficulty. But today, and in the minds of most white Americans, it is a matter of tremendous moral import. One may deceive as to killing, stealing and adultery, but you must tell your friend that you're "colored", or suffer a very material hell fire in this world, if not in the next. The reason of all this, is of course that so many white people in America either know or fear that they have Negro blood. My friend, who is in the Record Department of Massachusetts, found a lady's ancestry the other day. Her colored grandfather was a soldier in the Revo-

(*Will you please turn to page* 248)

The Color Problem of Summer

TO all folk the problem of summer, rest and change, of vacation and recreation, is a difficult one. There is the matter of cost and time, and absence from regular work, and all kinds of kindred problems.

To the American Negro there comes, of course, the additional problem of race discrimination in amusement, and it comes most awkwardly because when one is searching for rest and renewal of strength, this is about the last time that one wants to settle social problems, or indeed to come in contact with them. For this reason, American Negroes for a long time were timid about their vacation plans; but of necessity they have had more and more to face the problem. This is a sort of tentative survey of the way in which they do it.

The mass of them, like the mass of white folk, stay home in summer as in winter for economic reasons. Only, in the case of the Negroes, the proportion is larger because they are a poorer people. In the South, they are either excluded from public parks, or from parts of them, like the playgrounds, pools, boats, etc. In some cases, separate parks have been laid out for Negroes. But usually such parks are so bare and ugly that they attract few people.

In some Southern cities, and in most Northern cities, the parks are open, and the colored people use them to some extent for picnics and outings. The commercial amusement parks usually discriminate a great deal, although colored people frequent places like Coney Island all over the country.

Curiously enough, Negroes have special difficulty about bathing in the sea. The reason is obvious, just as there is less discrimination in the movies because the movies are dark and dark skins invisible, so there is more discrimination in bathing, because more dark skin is inevitably visible.

There is an increasing tendency to travel. Several score of Negroes go abroad every year, mostly during the summer. In latter years, these trips have been conducted in several cases in groups. Usually, Negroes go singly and by couples. They meet some discrimination. The steamship companies try to keep down the proportion of Negroes so as not to invite opposition. If there are more than one or two colored folk, they may find themselves segregated in the dining room. But this discrimination is not usually very pronounced, and sometimes is quite unnoticeable. In all trips to the West Indies there is pronounced discrimination. On the boats of the United Fruit Company it is impossible for an acknowledged Negro to get a real first-class cabin.

Once abroad, and the black tourist is freer. He may find some difficulties in the cheaper hotels of London and Paris, but for the most part, he can get the accommodation that he wishes to pay for. In the West Indies, there is more discrimination. The newer hotels catering to American trade, exclude him absolutely. To the other hotels, he is usually admitted.

In the United States, the automobile has, of course, transformed travel for the Negro. The motorcar enables him to avoid the wretched "Jim-crow" railway cars and widens the circle of possibilities for his outing. These possibilities, however, are still limited. In certain parts of New England, New York State, the upper Middle West and the Northwest, a colored man could tour with his family and find accommodation without too great difficulty. He can use the automobile parks; he can put up at many of the less pretentious hotels, and, on the whole, and unless the numbers are large, his difficulties will not be enough to spoil the trip. This is even more true in Canada, where discrimination would be the exception.

In the lower latitudes of the United States, discrimination appears in various forms and is met by hotels and boarding houses which cater particularly to colored people. At Oak Bluffs, Martha's Vineyard, there is a hotel and many boarding houses which draw a considerable number of the better class of Negroes. Newport has its colored boarding houses and there are a few in the Berkshire Hills. Along the beaches of Massachusetts and Connecticut it is possible to find good accommodations here and there, althought this is not always true. In the Adirondacks and the Catskills, the ordinary hotels do not always discriminate and there are, particularly in the Catskills, a few colored boarding houses.

Jersey is always a hot bed of race discrimination, as it is of other backward tendencies. In Spring Lake, Asbury Park, Atlantic City and Cape May, there are excellent first-class colored hotels, clean and not very expensive. This has been a development of the last five years.

In all these places, there is difficulty about bathing. In Asbury Park, for a long time the colored people were confined in one rather disreputable end of the beach, and while this is theoretically abolished, still in all Jersey resorts economic retaliation faces the colored people: if they insist upon bathing with the white people, the hotels and employers regularly threaten to discharge their colored help.

The situation in this respect is peculiarly acute in Atlantic City. For a while, ten years ago, it was impossible for a Negro to put his foot in the ocean; then there came a colored hotel, Wall's, where excellent bathing accommodations could be had. When this was bought out, owing to natural expansion, the Negroes began to bathe where they wished. Today, they bathe mainly at certain points near Indiana Avenue; but the city is very much exercised over this and wants to put up a special Negro bath house. But where should this bath house be? Nobody can decide; especially the real estate interests cannot make up their minds.

Maryland gets its outings on Chesapeake Bay, chiefly by boat rides and boarding houses in the hills. The District of Columbia has a beautiful cottage city at Arundel. Virginia has one hotel at Buckroe Beach near Hampton. From Virginia South to Florida, there is practically no place for colored people to find summer amusement, except the hotel at Ashville in North Carolina. The mass of the city folks in the Carolinas, Georgia and Alabama, may go out to the country here and there, but the lawlessness of the country whites, and their dislike of seeing a Negro dressed up, makes that often an unpleasant pastime.

On the Gulf Coast, there is Gulfside, Mississippi, a summer resort established by Bishop Jones of the M. E. Church. New Orleans Negroes are practically shut out from the sea and parks and the same seems to be true in Texas. The more well-to-do Negroes of this part of the country come North in their automobiles during the summer, going to the colored hotels on the Jersey Coast, or touring the far North, or visiting the boarding houses in Harpers Ferry and in the Virginia and West Virginia mountains.

Kentucky and Tennessee, Arkansas, Oklahoma and Missouri have no particular summer resorts for colored people save as they visit each other, or go to farms, or tour outside their districts. In winter and spring, Arkansas has two excellent hotels and bath houses at Hot Springs. The Middle West has its greatest single resort at Idlewild, a Michigan resort that has been developed around a lake, with hotels, cot-

(*Will you please turn to page* 250)

ALONG THE COLOR LINE

EUROPE

¶ It is said that the Socialist Party of Belgium is investing money in Congo concessions in somewhat the same way as the Locomotive Engineers in America experimented in capitalism.

¶ During the year 1928, boats from the Belgian Congo landed at Antwerp, 120,112 tons of Congo produce worth 534,404,000 francs. In 1924, only 64,000 tons were imported, and in 1927, 106,000 tons. The chief Congo products brought to Antwerp were, according to value, palm nuts, cotton, copal gum, palm oil, ivory, rubber, sesame seeds. In addition to this, there are the mineral products, which amount to nearly as many tons, and there are the products shipped to other places beside Antwerp.

AMERICA

¶ The *Literary Digest* says:

The black belt now extends around the world. Art, letters, music, and culture of the twentieth century are all profoundly influenced by the Negro, the American Negro in particular, according to Joseph Chapiro, who announces his discovery in the *Berliner Tageblatt*. His influence is increasingly felt on the artistic plane no less than in the political sphere. The American Negro, exclaims the German observer, has an influence that is "cosmical as well as comical." And he is becoming conscious of his emerging power.

¶ Roland Hayes has completed his Fifth tour of America, and had the distinction, shared with Fritz Kreisler alone, of appearing three times in Carnegie Hall. He will return for his sixth tour next November. The *Boston Globe* says:

"No mere voice, no matter how phenomenal, would ever draw and hold audiences Roland Hayes has won. The marvelous thing about him is the almost unique combination of emotional intensity and fastidious taste which distinguishes his singing. He is at once the most genuinely aristocratic artist now before American public, and the most genuinely emotional singer. What he does always comes from the heart, and goes to the heart.

¶ The Federated Colored Catholics of the United States comprise about one-third of the colored parishes of the country. They held a conference at Cincinnati last September, and will meet in Baltimore the coming September. The field agent and organizer is William A. Prater.

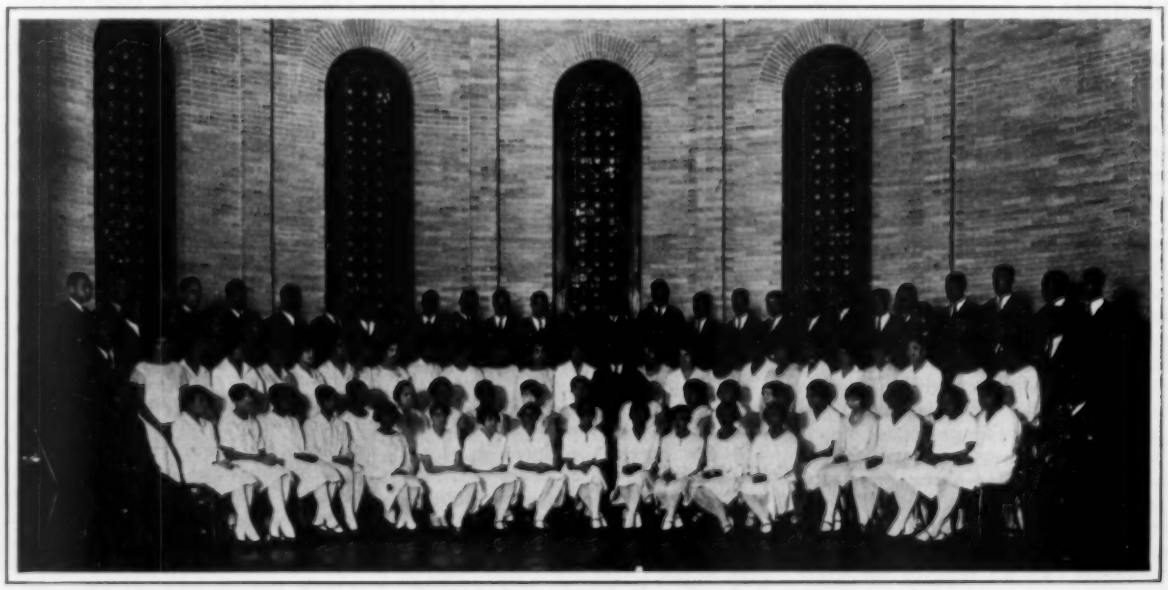
¶ A survey of Negro business has been conducted by the National Negro Business League, under an Advisory Committee, including the Director of the Census, the Statistical Director of the Walter Thompson Advertising Agency and others.

¶ Thirty-three cities were studied with an aggregate population of 920,283 colored people. The business enterprises numbered 2,817, employing 17,697 persons. Of the enterprises, 19% were grocery stores, 14% barber shops, 11-3/10% cleaning places and tailoring establishments, 11% restaurants, while 6% each were drugstores and auto mechanics. Forty-four and six-tenths percent of these shops do an annual volume of business of $5,000 or above. Twenty-six percent do an annual business of $10,000 or over.

¶ There are 60 financial institutions reported with 5,090 employees. They have a total annual business of $12,786,619 on a capital stock of $2,562,646. They own over $12,000,000 worth of real estate, and paid nearly $5,000,000 in salaries. Only 12 of the enterprises were manufacturing establishments.

THE EAST

¶ The Dixwell Players won the third place in the Drama Tournament held at the Yale University Theatre during the week of April 22nd, with a performance of Ernest H. Culbertson's "Rackey". This same organization won first place in the Tournament last year, and with it the first leg on the



The Hampton Choir, Page 238.

"The No 'Count Boy" at Atlanta University. Page 239.

famous Edith Fischer Schwab Cup.

¶ The Allied Arts Players of Boston, under the direction of Maude Cuney Hare, have presented three plays: "The No 'Count Boy", by Paul Green, "The Boor", by Tchekoff, "The Festival of the Resurrection of Adonis", by Theocritus.

¶ The *Boston Herald* says:

Three plays were given at the Fine Arts Theatre last night by the Allied Arts Players. The direction, action, costuming, and settings of these plays were excellent, considering that they were entirely the work of an amateur organization. But because the Allied Arts Players are amateurs in the truest sense of the word, they have much indeed to bring to their productions—freshness, spontaneity, a taste for the best plays, and a sure sense of characterization that seldom fails even the most inexperienced player. For these reasons their program last night was very worth while, and a large audience showed, by much applause, how much their efforts were appreciated.

¶ The state Education Department of the State of New York, has ruled that the word "Negro" must be spelled with a capital letter.

¶ John A. O'Brien, an undertaker of Boston, Massachusetts, has presented a memorial window to the Episcopal Church of which the Reverend LeRoy Ferguson is rector. The window is in memory of his mother, who died in the West Indies last year at the age of 98.

¶ Mrs. N. R. Waters of Wyoming failed to receive a first prize in Music at a Boston competition for a curious reason:

According to the rules laid down by the federation members in the South and West, where race prejudice against Colored people is strong, a Colored singer, even if allowed to win in preliminaries in New England, would not be allowed to compete in finals, consequently it is thought best not to award first place to a colored person, whether he or she deserves it or not.

MIDDLE ATLANTIC

¶ At the Dunbar Theatre in Philadelphia, Miss Nannie H. Burroughs staged a pageant "When Truth Gets a Hearing". It was presented by the students of the National Training School for Women and Girls. It aroused enthusiasm in the audience.

¶ James Sanders, a Negro chauffeur, near Philadelphia ran into the car of E. T. Stotesbury and Mrs. George Willing, two prominent and rich Philadelphians. Everyone expected that he would be railroaded to jail, and indeed, Stotesbury's white chauffeur was not even arrested. Nevertheless, the jury acquitted the colored man of all intentional harm, without leaving the box.

¶ Deacon Samuel R. Randolph is dead in Philadelphia. He was born in Richmond, came to Philadelphia in 1880, and was an officer and local preacher for years in the Union Baptist

"The Japanese Girl" at Spellman College. Page 239.

A. P. Taylor *Jean Coston* *Rev. R. W. Brooks* *D. K. Cherry* *Eddie Tolan*

Church. He was widely respected for his upright character. He leaves a son, daughter and a widow.

MIDDLE WEST

¶ Jean Coston, the 12-year old daughter of Mr. and Mrs. George Coston, competed with the representatives of ten high schools in Indianapolis in a piano contest. She won first place and was sent to the University of Indiana to compete in the finals as the guest of the Music Department of that University. She is a Freshman in the Attucks High School.

¶ The Cleveland Clinic fire produced a Negro hero in the person of Walter B. Jackson, a garage attendant, who worked next door. Jackson held a ladder on his shoulders when it was found too short to reach an upper-story window of the Clinic, and twelve persons were rescued thereby. Every newspaper lauded him. John Love, in the *Cleveland Plain Dealer*, says:

When I read that Walter B. Jackson had held a short ladder on his shoulders to rescue people escaping from the Clinic fire, and that he and one other had saved twelve persons, I was reminded of another colored man, Lionel Licorish, who saved twenty in the sinking of the *Vestris*.

In the first Florida tornado there was a colored boy who stood on a bridge near Lake Okeechobee and was reported to have taken seventeen children out of the water as they were washed past him, saving most or all of them.

These three saw trouble, rushed in, forgot about themselves and made not ordinary rescues but rescues on a grand scale.

¶ Armistead Pride Taylor, an old and well-known citizen of Toronto, Canada, died in April at the age of 84. He was a veteran of the Civil War, a Mason and a talented musician. For some time, he was proprietor of the Queen's Hotel Barber Shop. He was born in Lynchburg, Virginia, but lived in Toronto for over sixty years. He is survived by a widow, five sons and two daughters. Three of the sons, Dr. R. H. Taylor, Dr. A. R. Taylor and Dr. H. D. Taylor are all physicians—two in Canada, and one in Pittsburgh. The third son, A. H. Taylor, is an Attorney-at-Law in New York, and two daughters are married.

¶ The Baptist Sunday School Convention with thousands of colored Sunday School workers, has been meeting in Cleveland.

¶ A fourteen-year-old colored Boy Scout has received the bronze medal of the Carnegie Hero Fund Commission and $1,600. He is Sherman Potter, Sandusky, Ohio, and rescued a boy who had broken through the ice. He had already received the Gold Honorary Medal of Boy Scouts.

¶ Eddie Tolan, University of Michigan, equaled the world's record for the 100-yards' dash at the Big Ten Conference meet. He ran in 9½ seconds.

DISTRICT OF COLUMBIA and BORDER STATES

¶ Lincoln Congregational Temple on the corner of 11th and "R" Street, Washington, D. C., was purchased by the American Missionary Society in 1868. On this site, a building familiar to many of the older visitors of Washington was erected. It was known as the Lincoln mission. Here in 1880, the Lincoln Memorial Church was started and among its pastors were the Reverend George W. Moore, Reverend Eugene Johnson, and Reverend A. P. Miller. In 1901, the church was united to Park Temple under the Reverend Sterling N. Brown. The Reverend Emory B. Smith came to the charge in 1915, and finally in 1923, the Reverend R. W. Brooks. Under Mr. Brooks has recently been erected the new church shown in our illustration. The building was completed February, 1929, at a cost of $120,000, with furniture. It seats 1,200 people and has a Men's Club, Ladies' Parlor, kitchen and roof garden.

¶ Emory A. Bryant will succeed the late John D. Gainey as Assistant Chief Clerk in charge of the colored railway mail clerks. Bryant has been in the service since 1909. He was born in 1884 in Florida.

¶ Lieutenant-Colonel John E. Green, one of the two colored commissioned officers in the regular army, has been approved for retirement after thirty years' service. He has been with the 25th Infantry at Camp Jones.

¶ In Baltimore County, outside the city of Baltimore, there are 10 white high schools and no colored high schools. There are 200 eligible colored students, but of these only 62 have their tuition paid in the Baltimore City high school. Candidates are kept out by an examination which eliminates seven-eighths of them. White students pass no examination at all.

SOUTH EAST

¶ For some years Hampton Institute refused to teach students instrumental music and confined all singing to Negro folk songs. Gradually this custom has yielded to regular instruction in all branches of music, and under Dr. R. Nathaniel Dett, there has been recently developed at Hampton a remarkable Institute Choir. The Choir first gained notoriety at the Music Festival in the Library of Congress, Washington. Then it came to Carnegie Hall, and afterward, sang in Norfolk, Richmond and Atlanta. Finally, at Symphony Hall, Boston, it emerged into nation-wide recognition. The critics are unanimous in calling this assembly one of the great choruses of the world.

¶ Dr. R. R. Moton, Principal of Tuskegee, delivered the Founder's Day Address at the State A. and M. School, Forsythe, Georgia. There appeared on the platform with him, white and colored men, a Japanese and a Chinese.

¶ Dr. William J. Clark has celebrated his Tenth Anniversary as President of Virginia Union University.

¶ The Honorable Thomas E. Miller, for eighteen years a member of the State Legislature of South Carolina, and who served two terms as a Congressman, spoke recently at the Georgia State Industrial College. Mr. Miller is at present living in Philadelphia.

¶ D. K. Cherry, the new President of Kittrell College, Kittrell, North

Carolina, was born in North Carolina May 7, 1883, and educated at the State Normal School, Elizabeth City, and Wilberforce University. He taught in the public schools and at the A. and T. College. Greensboro, and then entered the army, working as a stevedore, as a Private in the 367th Infantry, and in the Educational Corps. He organized the educational work at St. Nazaire, and after the war was for a while a student at the University of Bordeaux. Returning, he resumed his work as instructor of Mathematics at the A. and T. College, and was married in 1920. He received a Scholarship from the General Education Board, and secured his B.S. in Mathematics at the University of Chicago. He was dean and Director of the extension work at the Elizabeth City State Normal School, 1928-29, and became President of Kittrell, May 1st, 1929.

¶ In 1905, Atlanta University presented its first Shakespearean play, "The Merchant of Venice", under the direction of the gifted Adrienne Herndon. This presentation of plays has been kept up almost without interruption for twenty-five years, and is one of the many contributions of this institution to the development of the American Negro. For the past few years, this work has been under the direction of Caroline Bond Day, and in some cases original plays have been written and presented. This year, three one-act plays, "The Maker of Dreams", "The No 'Count Boy" and "The Glory of the Morning" were presented, and at Commencement, "The Merchant of Venice."

¶ At Spellman College, the high school chorus, assisted by the Morehouse College orchestra, gave an Operetta, "The Japanese Girl". The scenery and costumes were all made by the students, and the play directed by Miss Lillian Webster and Miss Elizabeth Perry. The leading characters were taken by Sarah Blocker, Mabel Hillman and Thelma Brock.

MIDDLE SOUTH

¶ The white Shriners of Texas have been trying for years before the courts to enjoin the colored Order from using the regalia and rituals. Recently, the United States Supreme Court has upheld the contentions of the colored men.

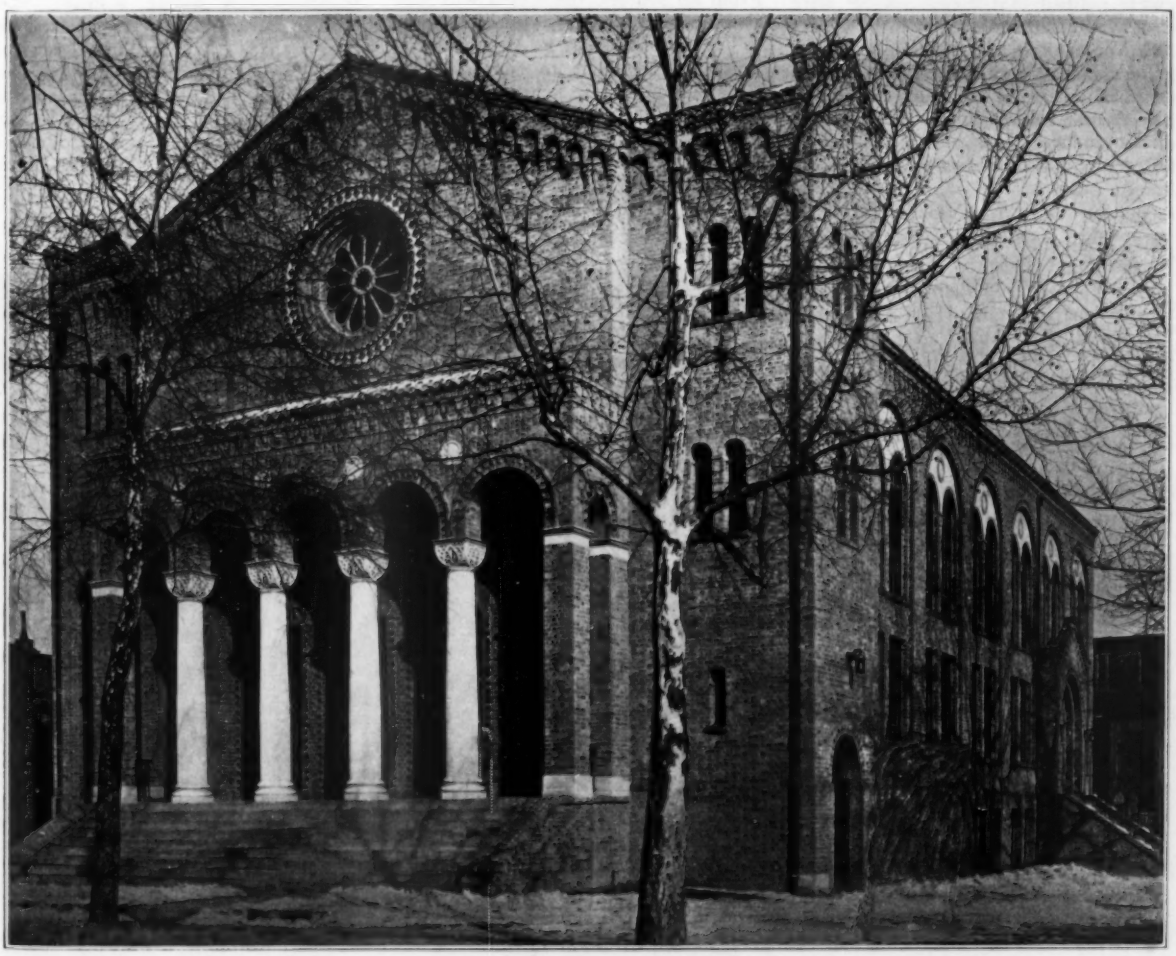
¶ R. B. Creager, the "Lily White" Republican State Committeeman for Texas, is raising a fund of $100,000 by the same methods used in Georgia and Alabama. Up to this writing, he has not been put out of the Republican Party.

¶ An Officers' Training Camp for colored students will be held at Tuskegee Institute May 12th to 25th. Colonel B. O. Davis of the United States Army, a Negro officer, will be the instructor.

WEST

¶ Edgar Hagamin, a Negro elevator operator in St. Louis, tried to put out a fire in his building, and when he could not he made four trips with the elevator, rescuing twenty-four persons from the upper floors. The majority were women.

¶ The Pullman Company has been trying to scare the colored employees by announcing that they were using



The new Lincoln Congregational Temple, Page 238.

Dr. Price-Mars.

white women in the Northwest. The fact is, that a few women have been put on a short summer line where there were no dining cars before, and the cars will be run only during the Yellowstone Park season.

¶ The Christian Endeavor League will meet in Kansas City in July. A great chorus is being organized to take part in its exercises. Before the Negroes had offered their services, they were notified that Negro singers were not wanted in the chorus.

¶ We are told that the Editor of the *Black Dispatch* of Oklahoma City has a farm where oil has been discovered.

¶ A new colored hotel, The Lincoln, has been opened at Sixth and Walnut Street, Louisville, Kentucky.

WEST INDIES

¶ Commander Cook of the United States Navy recently asserted in The *New York World* that in the agricultural department of Haiti there were employed 32 Americans and four thousand Haitians. He neglected to add that the four thousand Haitians received 30c a day, while the 32 Americans are high-salaried officials drawing an aggregate of thousands of dollars monthly.

¶ With regard to the Haitian debt, M. Thoby says: "When Haitian territory was invaded by United States Marines, there was an internal debt of about $10,000,000 and some unsettled claims. As soon as the New Debt Commission was appointed, claims began to pour in and were recognized to the amount of $32,000,000. By these methods, a debt of $40,000,000 was built up!"

¶ In Bermuda, with 22,000 population, the voters number 1,413. Barbadoes has 168,299 inhabitants, practically all of whom are colored. Of these, only 2,308 persons have the right to vote. In the Bahamas Islands, out of a population of 59,264, 14,551 are voters.

¶ Dr. Price-Mars is a member of one of the leading families of Haiti and a patriot who has long contended for the restoration of Haitian independence. Recently, he has issued a book, "Ainsi-Parle l'oncle", (Uncle Tells This Story), which is a contribution to Haitian folk lore.

¶ Eric D. Walrond, Guggenheim Fellow, is traveling in the West Indies. Recently he visited Barbadoes and Grenada.

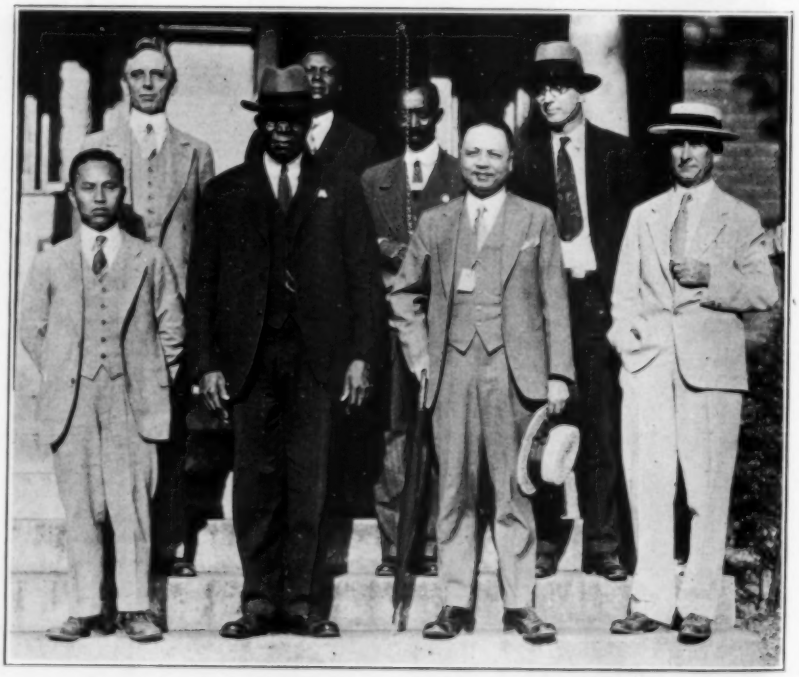
AFRICA

¶ The Founders' Day exercises of the Booker Washington Industrial and Agricultural Institute took place in March at Kakatown, Liberia, West Africa. There were about 2,000 people present, including 800 native chiefs from all over Liberia. President King held a conference with the chiefs, beginning March 11th, and continuing for about six weeks. The United States Minister, W. T. Francis, made one of the principal addresses. The school is made possible through the gift of Mrs. Phelps Stokes, and occupies a tract of one thousand acres of land on the east bank of the Du River. From all sources, the school will have about $100,000 as an initial amount to begin work. Mr. R. W. Taylor of Tuskegee has gone to advise on the organization of the school.

¶ In March, the 84th Anniversary of the Bond of 1844 was celebrated on the Gold Coast, British West Africa. Up to that time, the British had been on the Coast as traders, but had no regular position. The Bond, in simple language conferred upon the British a limited jurisdiction and acknowledged the protection of the British flag. It ceded no territory and no power of interference with native institutions.

¶ At Elliot, Cape Province, South Africa, the active supporters and workers for the establishment of a Farm School, have had a meeting which we picture. They are trying to raise this year $6,500 for necessary materials and development. Abraham Z. Twala is a leader of the movement, and is appealing for funds.

¶ The African National Congress has been meeting at Bloenfontein. The Chairman of the Native Affairs' Committee presided, and the Mayor welcomed the native chiefs and delegates. The Bishop of Bloenfontein, Dr. W. J. Carey, officially opened the Congress, and urged an appeal to General Hertzog "to heal, not to hurt the soul of the native people." He declared that on account of lack of education, not 1 % of the natives were fit for the franchise. A native woman, Mrs. Classen, answered the Bishop, and declared that "the appalling ignorance of our people to which his Lordship referred, was to a large extent encouraged and abetted by the state." She said also that syphilis and drunkenness were brought by the Europeans to the Bantu.



The races meet at Forsythe, Ga., Page 238.

Postscript
by W. E. B. DuBois

THE AMERICAN FEDERATION OF LABOR AND THE NEGRO

THE speech of J. P. Frey at the National Inter-racial Conference last December on "Attempts to Organize Negro Workers" has given rise to some controversy. Walter White in the *Nation* characterizes this speech as "the nadir in casuistic defense of exclusion of Negroes from labor unions."

To this characterization Frey objects, but admits "I failed to accomplish one purpose I had in mind—the presentation of a careful program."

But this was not the real essence of Frey's failure. His whole thesis was: Negroes suffer from injustice in the labor union world, but they do not suffer much more than Jews, Poles and even Americans. Moreover, they are partially to blame because they do not advise their workers to enter the trade unions even where they can.

This latter point Frey sought to emphasize in every way. He cited Booker T. Washington, and his advice to the iron workers of Newport News; he cited the resolution of the Negro Press Association; and he even went so far as to declare:

"I have asked representatives of the Negro race, some of the best known, to make some public statement or write me a letter in which they would say it was their belief that wherever possible members of their race should join the trade union of their craft, so that I could use that statement or letter to help me in the efforts I have made to organize Negroes. So far no such statement or letter has been received."

This whole thesis is untrue and unfair. The record of the American Federation of Labor toward the Negro is indefensible. An early declaration of the A. F. of L. said:

"The working people must unite and organize, irrespective of creed, color, sex, nationality or politics." With some objection, this declaration was reaffirmed in 1897, but it was not embodied in the Constitution. Nevertheless, bodies confining membership to whites were barred from affiliation with the A. F. of L. Later, in 1902, the legality of excluding Negroes from local unions, and from city central labor bodies was recognized by a resolution which permitted separate charters to colored unions. Later, without official announcement, national unions, like the Railway Trainmen, and the Railway Telegraphers, which specifically exclude Negroes, were allowed to join the A. F. of L.; and finally, the Stationary Engineers, already a member of the A. F. of L. were allowed to change their charter and specifically exclude black men.

In addition to this, it is well-known that even in the case of organizations which do not openly and by name exclude persons of Negro descent, the local unions repeatedly do this as a matter of regular policy without rebuke from the A. F. of L.

The National Association for the Advancement of Colored People has long recognized the danger of this situation and at its 15th Annual Conference held in Philadelphia, in July, 1924, the following Resolution was addressed to the A. F. of L.:

"For many years the American Negro has been demanding admittance to the ranks of union labor.

"For many years your organizations have made public profession of your interest in Negro labor, of your desire to have it unionized, and of your hatred of the black 'scab'.

"Notwithstanding this apparent surface agreement, Negro labor in the main is outside the ranks of organized labor, and the reason is first, that white union labor does not want black labor, and secondly, black labor has ceased to beg admittance to union ranks because of its increasing value and efficiency outside the unions.

"We thus face a crisis in interracial labor conditions: the continued and determined race prejudice of white labor, together with the limitation of immigration, is giving black labor tremendous advantage. The Negro is entering the ranks of semi-skilled and skilled labor and he is entering mainly as a 'scab'. He broke the great steel strike. He will soon be in a position to break any strike when he can gain economic advantage for himself.

"On the other hand, intelligent Negroes know full well that a blow at organized labor is a blow at all labor; that black labor today profits by the blood and sweat of labor leaders in the past who have fought oppression and monopoly by organization. If there is built up in America a great black bloc of non-union laborers who have a right to hate unions, all laborers, black and white, eventually must suffer.

"Is it not time, then, that black and white labor get together? Is it not time for white unions to stop bluffing and for black laborers to stop cutting off their noses to spite their faces?

"We, therefore, propose that there be formed by the National Association for the Advancement of Colored People, the American Federation of Labor, the Railway Brotherhoods and any other bodies agreed upon, an Interracial Labor Commission.

"We propose that this Commission undertake:

1. To find out the exact attitude and practice of national labor bodies and local unions toward Negroes and of Negro labor toward unions.
2. To organize systematic propaganda against racial discrimination on the basis of these facts at the labor meetings, in local assemblies and in local unions.

"The National Association for the Advancement of Colored People stands ready to take part in such a movement and hereby invites the co-operation of all organized labor. The Association hereby solemnly warns American laborers that unless some such step as this is taken and taken soon the position gained by organized labor in this country is threatened with irreparable loss."

Beside perfunctory acknowledgment of receipt, no action has ever been taken on this resolution by the American Federation of Labor. This is a sufficient answer to Frey's awkward and insincere defense of the color line in the A. F. of L.

GOVERNMENT BY GRAFT

THROUGHOUT this country in nation, state and city, government by which individuals get immunity or privilege by paying sums of money to officials is a widespread and openly recognized method of administration.

Not only has there been the open scandal of the oil cases, but the tremendous graft of the war period has not begun to be revealed simply because no one had the heart to contemplate it. The thing goes on in everyday life! Graft to the policeman who threatens to arrest the automobile speeder; graft to the alderman, who secures a permit for the newsstand; graft to the city council who awards a contract to favored persons; graft to the members of the Legislature who grant valuable charters; graft to judges, municipal, state and federal, who grant immunity from punishment, not simply in bankruptcy cases, but in others. We do not like to confess this. We maintain firmly that there is no direct bribery in political life in America, and yet our political campaigns call for millions upon millions of money.

Against this system, it is idle to think that the black man will be immune. He is human and American. He cannot be expected to rise far above his surroundings. Recently, a councilman in Cleveland, Ohio, has been sentenced to jail for petty graft. There seems to be no doubt that he was guilty but he was doing exactly what the majority of his fellow councilman still do; he was following out the system which he took over at his party's dictation.

Notwithstanding all this, we have got to evolve in the United States honest Negro politicians, voters and office holders, who stand against the trend of their white neighbors. THE CRISIS had hoped that the new colored woman voter was going to lead in this respect. We have been disappointed. The petty graft among colored women political leaders has been more shameful because less excuseable than among the men. We must, therefore, look to our Youth, male and female, and ask that some young colored people gird themselves to go into political life, not for the sake of illicit gain, but for the sake of doing a job for Democracy.

What finer field opens to us? Not healing, nor justice, teaching, preaching, writing, singing nor painting, offers a career fraught with more tremendous results. Democracy today throughout the world is at bay. It has been attacked in the house of its friends. It is being sneered at and decried by the best leadership in America, France and England.

The darker races are the ones and apparently the only ones to lead the world out of this morass. The foundation logic of Democracy is as strong today as it ever was. Why can we not have a young man of Harlem to run for office on a practical program and a promise, on his word of honor, to obey the commandment: "Thou shalt not steal?" Why can we not have a young woman in Chicago who would go to the Board of Alderman and even to Congress on a platform which refuses to make alliance with gambling, prostitution and bootlegging, and which lays down one clear political plank? "Thou Shalt Not Bear False Witness Against Thy Neighbor"? Is this too much to ask for? Is it too wild a dream?

Of course, one ought to hope in such a movement to secure the alliance, sympathy and backing of white liberals but too many of them are the first to draw the Color Line.

ROLAND HAYES WAITS

THE music critic of the New York *World* got quite fussed up because Roland Hayes, before singing, waited for his audience to get still. I, who sat and listened, found this pause most striking and symptomatic. Americans are terribly ill bred when it comes to music. Let a young lady be asked to play the piano for the assembled company, and at her first note, everybody begins to talk. The only way in which a cabaret soloist can sing successfully is to out-screech his yelling audience. And even a trained audience, like that vast mass at Carnegie Hall last Sunday, apparently has to do just so much whispering and twisting and squirming, not to mention slipping in from one to ten minutes late, before it can settle down to listen to a beautiful voice. So Roland Hayes waited. It was really extraordinary. Two thousand people—a little village—fluttered, coughed, moved, and then slowly and gradually, like a great cloud broken by waving streamlets of sound, here and there, settled down; and then at last there was silence. Then there was Song.

I hope that Roland Hayes will continue to teach Americans manners.

MORE COMMENTS

Hartford, Connecticut.

As a white subscriber to your valued periodical would say that I am surprised that there should have been any criticism of the article "Dark Lover" by Rheba Cain. Any person who is interested in the work you are doing must perforce believe in racial equality, which involves the right to freely intermarry. If the darker races are mentally and physically equal to the white, what logical objection can there be to intermarriage?

I also desire to commend your thoughful review of a most informative book, Nearing's "Black America." This book should be placed in every library in the country. I believe the Negro race will come to see that bourgeois democracy offers them little, but that a proletarian dictatorship like that of Russia is the only means to freedom from economic and social bondage.

South Carolina.

I'm returning to you the May issue of THE CRISIS. I find that sentiment here is too strong against it. Being one who caters to the white people for patronage, I find that it would be against me to handle it longer.

Newark, New Jersey.

I have just read your article on "The Students at Lincoln" in the current edition of THE CRISIS.

I want to thank you personally for your comments, and I am sure that every Lincoln Alumnus will feel under some obligation to you for stating the case at Lincoln in the manner you did. What happened there cannot merit more than a semblance of an apology for Lincoln, that being the fact that it was purely a student action, without either the suggestion, guidance or knowledge of the Faculty, as far as I am able to learn.

It is our hope, therefore, that people who justly condemn this student folly will not at the same time, let anything enter into their criticism which would be condemnatory of the Faculty at Lincoln, or the policy of its present Trustee Board.

It is, I agree, a very difficult matter to write about without some reference to the Faculty. It must be further conceded, I think, that your interpretation of what they have not done, is, in reality, one of the aspects of the case. But there is another side which, it seems to me, to be nearer the truth. It strikes me that there isn't a single living Lincoln graduate who would not affirm that there is not to be found any where in the world today a group of white men who are more thoroughly convinced of both the accomplishments as well as the present and future potentialities of the Negro. Indeed, this fact, in a very large measure at least, accounts for the lack of any expressed agitation on the part of the Alumni for the very thing which you now say ought to be, and doubtless will be: a mixed Faculty. Well do I remember the Rendalls who inspired us to a belief in ourselves. Well too, do I remember Professor George Johnson, the present dean of the college, who, very often in his classes in philosophy, would digress and talk to us for almost a full period on the Negro and the necessity of our development of a race

(*Will you please turn to page* 244)

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NEGRO JOURNALISM

A YOUNG writer sends us the following letter:

"It has always been my ambition to be a journalist. That I might qualify, I went to Lincoln University, which I finished last June and have studied much on the side. I am not easily disheartened at anything I attempt to do, but there are some features of this journalistic game that I must contend with that I hate. No wonder that my father disowned me for not taking medicine instead. A Negro journalist who is in a sense different from a pure journalist must contend with certain standards that try his convictions. For instance, I attempted to write for the Illustrated Feature Section of the Pittsburgh *Courier* and was in turn rebuked for being literary instead of 'writing down' to a standard maintained by the New York *American*. I was also told that every sentence must be a paragraph.

"A little over a year ago, I submitted a short story to you which you at that time accepted, but so far it has not appeared in print. In the light of these facts must I conclude, as the masses are prone to believe, that you can not depend on your own race people for help in your endeavor? It is also true that white correspondents of mine have given me more encouragement than colored, and sometimes I feel like keeping my color a secret and write as a white person, ignoring what should be written about Negroes. Probably when I tell you I am twenty-three you may assume as others do that I am just a foolish lad pursuing a will-of-wisp.

"Being iconoclastic in my way of thinking, I realize what opposition will be mine among a conservative people. I read with amusement the criticisms heaped upon Eugene Gordon because he exposed the superficiality to which members of my race are prone. And if I criticize any feature because I love truth more than anything else, it means I cannot be a successful Negro journalist and I will have to resort to other things that I might live. I am hoping that in the future there will be outlets for literary expression in Negro periodicals as there are opportunities in white periodicals. With regret that I have consumed much of your busy time, I am

Apologetically yours,"

This letter illustrates a widely prevalent point of view. A young colored person wishes to write. He sends his articles to a colored periodical. They are not published. He immediately assumes: (1) that he can write; (2), that the public is willing to read whatever a writer sincerely thinks; (3), that colored Editors are unfair and envious; (4), that if the writer were white or wrote for white periodicals, he would find none of these hindrances.

The real facts are quite different. It is trite to say that the wish to write and the ability to write are not synonymous terms; and again an article which greatly pleases its writer may not please the reader; and the reason for this may be that the article is not well written or not clearly written or that the reader does not like its conclusions. It is hard for the young writer to realize the great guiding discovery of modern journalism: that it is what the public demands and *not* what the prophet preaches that in the end determines publication, circulation and success.

This is as true of white Editors as of colored. If the public taste has been debauched and lowered, fed upon crime and sensation, and personal tittle-tattle, the Editor who has ideals and who represents a cause, follows a difficult and dangerous path. And if he persists in publishing articles just because he and their writers think the articles are good, he is liable to find that his newspaper or magazine has ceased publication. During the 18 years in which THE CRISIS has been published the number of new Negro magazines which have been born, flourished and died, have averaged one a year—eighteen in all. The Editor, therefore, grows cautious. It is difficult for him to know just what his public appreciates and his printer's bill limits inexorably the number of experiments that he can make.

The young writer. on the other hand, is not satisfied with writing that merely pleases; he wants to assert his opinion, his interpretation of the world; he wants to slash, criticise and reform a rotten world, and he assumes that what he wants to say is just what the world is waiting to hear. But in truth this is exactly what the vast majority of men will not listen to. They will not support the papers that print frank criticism. Whenever THE CRISIS dares to print a word of criticism or belief of school, church or man, the bitterness, resentment and evident deep hurt of those touched is astonishing. It is not a question of truth but of daring to tell it. Most readers resent criticism; they want praise and bombast and crime and gossip and blah. They want the *Saturday Evening Post* and the New York *Journal* and the tabloids and they get them.

What then shall the Editor, white and colored, who wants to print the truth and speed just criticism, do? First of all, he cannot print all the writings of the young just because they are sincere. Most of the opinions and judgments of most young folk in most ages of the world are not worth the paper they are written on. But some are and this grain of wheat in all the chaff, the honest Editor seeks to save. But if he saves it and bankrupts his periodical, what has he gained but new readers for the Penny Dreadfuls?

The young writer who fails of publication becomes naturally discouraged and bitter. He thinks that he is not appreciated; that his race is going to Hell, and that all Editors are fools. Colored Editors, it is true, have their full share of stupidity, envy and other all too human traits; but at any rate, they are at least sensible enough to want to publish what their public will read; and some of them even want to go further and publish what the public ought to read and don't. The young writer decides, however, with our correspondent, to deprive the Negro race of the benefit of his talents and to turn to the white world. What will he find there? Exactly the same conditions, except more so. Of course, the number of editors is larger, and the reading public wider, more varied, and of higher average intelligence. For this very reason the competition is keener and the chances for new young writers correspondingly smaller. The chance of a young white writer saying what he wishes to say is indeed much smaller than in the case of a Negro. On the other hand, success, if it comes, is necessarily much greater and more extravagantly rewarded. This makes the temptation to sell one's soul for cash more irresistible for whites than for blacks.

The Editor's job then is not simply that of determining whether or not a writer has ability and honesty, or whether or not his article deserves publication. No such simple problem confronts an Editor. Granted that the article shows merit, the Editor's real problem is: Will the public read it? The Editor has, of course, some leadership here. He can train his readers to some extent. He can set certain standards. But few people, lamentably few, realize how little an Editor with the best will can do in this line. The taste of his reading public has been set by forces far beyond him, and he is compelled to a certain extent to follow the lines which the current public taste demand.

One thing, however, and one tremendous thing the young colored writer must not forget, and that is that when he turns to a white public he surrenders partially or entirely the chief reason for his writing, which is the (*Will you please turn to page* 245)

revelation in his own soul, and the picturing of his own problems and his own people. He must, if he writes "white" surrender his world for a mess of pottage; he must be a savage critic or a clown or else dumb on all that is nearest his heart.

New York's Committee

(*Continued from page 229*)

years our Education Committee has done effective work in helping to develop a consciousness for the N. A. A. C. P. in New York City. Last year that Committee sponsored two afternoon teas at which the National Officers and many friends of the Association of both races, were present. First they presented Mr. and Mrs. Clarence Darrow and at least five hundred persons attended. Then later, they presented Mrs. Nella Larsen Imes, as a new writer and author of her first novel "Quicksand."

The money for these meetings is given by the women of the Committee, each member being taxed a certain amount and no admission is charged.

On May 15th of this year, they gave a reception for Mr. Walter White, the Assistant Secretary of the N. A. A. C. P. We wished to pay tribute to Mr. White, who represents the newer group of writers, because of his recent publication "Rope and Faggott," and also to create an interest in his books which were on sale that evening, along with the spring publications of other Negro writers. These publications were arranged on attractive book tables and as copies were sold, they were autographed by the authors, who were present.

We are deeply interested in the productions of the New Negro—the younger writers and artists and hope to encourage and develop a finer appreciation of their work by presenting them to the public in an intimate and friendly manner. We hope from year to year to present other persons of both races who have made worthy contributions to art, literature, music, the sciences and particularly those whose subjects deal directly and honestly with the Negro.

We have tried very earnestly to interest New Yorkers in the general program of the National Association and to bring about a better understanding among the various groups of both races.

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Mr. Aaron Douglas, one of the most brilliant artists of the younger group. The design for our front page was reproduced on the cover of the CRISIS for April. Our entertainment was planned and presented by Mr. Bill Robinson, famous tap dancer, known as "Bojangles" and some of New York's most distinguished persons were present to enjoy the program which featured stars from "Blackbirds" and our smartest night clubs. The admission was raised to two dollars for this occasion since it was to be a special feature of the Twentieth Anniversary Campaign in New York City.

Between seasons cake sales, rummage sales and card parties have been sponsored by members to help defray certain expenses and each year Mrs. Marion Beasley makes candy to be sold at the dances. It is packed in attractively hand painted boxes and this year at our Spring Dance, Mrs. Beasley cleared $85.00 on the sale of her candy. We encourage our members to promote these individual efforts in order that the proceeds may be used to underwrite our large affairs, which we hope to give at least twice a year.

I think the secret of our success is that we have never failed to live up to our promises to the public. We have never failed to present what we have advertised in advance. Details are carefully and thoughtfully worked out for the comfort of our guests, sometimes at a loss for us, but always our public must be happy and well pleased.

For the past two years during my administration as Chairman I have tried to develop a closer association between the National Office and our Committee. It seemed to me that with a more intimate relationship the women would become more deeply concerned in the program of the National Association, be more aware of their needs and thereby wish to assume a very definite and serious responsibility through the medium of their committee.

We have not always known success in our various undertakings. At times we have been desperately unhappy over a lack of response and enthusiasm from our members and the public. But always there were a few of us who held on, feeling that we could not leave the National Office without a supporting Committee in New York. I think there are those among us who have caught the great spirit of the Association's work, some who are deeply aware of its tremendous value. If we can pass that appreciativeness of its worth on to those to whom we wish to appeal, I believe that our Women's Committee will have proven itself to be of real service to the National Office.

Captain Floyd

(*Continued from page* 231)

"We have decorated Captain James W. Floyd of the tug 'Dauntless', because he, like the name of the craft he commanded, was fearless and daring; because in spite of the Federal Navy, in spite of the Spanish Men of War, in spite of adverse conditions and under any kind of weather, he conducted one after another, several expeditions to Cuba and supplied our men with those things they needed most—food, arms, clothing and munitions. Gentlemen, Captain J. W. Floyd of the 'Dauntless' is as much of a Cuban patriot as those who, with the arms he took in his tug, fought the Spaniards in our country."

N. A. A. C. P. Battle Front

(*Continued from page* 233)

good deal of certain of the people who have directed it. I take the letterhead of their stationery and I remember some of the people who are mentioned thereon as officers or directors, or whatever you may call it, of the Association. There is the Reverend John Haynes Holmes—perhaps the first man in all of New York City to conduct a great church in which the purpose is not the Fear of God but the Love of Man. There is Oswald Garrison Villard, who has made successful the one free liberal weekly in America. There is J. E. Spingarn—if this were Germany I should give him his proper title of Major Dr. Prof. Spingarn—who is the first man who introduced into America the study of literature not as a segregated New England phenomenon but as a world factor. There is James Weldon Johnson, who, along with Carl Sandburg, has given to America the realization that we have here a native beauty and a native music comparable to the best in Europe. There is Dr. W. E. B. Du Bois, who is almost the only man I have ever met in twenty countries whose sense of humor is equal to his scholarship. There is Walter White, whom I have put last in this list because he is one of the best friends that I have. That I have praised Mr. White's novels is less important than the fact of my admiration for him as a charming—and rather curiously heroic—human being.

So this is all that I have to say about the National Association for the Advancement of Colored People—that I know of no organization in the world for whose leaders I have so much admiration.

H. L. Mencken, Editor "The American Mercury," author "The American Language", "Prejudices" and other works:

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If it had achieved nothing else, the National Association for the Advancement of Colored People would have deserved the thanks of every fair man for its excellent campaign against lynching. The campaign was carried on with courage and intelligence and its results are visible in the annual returns. I believe that it has accomplished more than any Federal law could have accomplished. The Southerners have been made ashamed of their lynching record and that is better than trying to use force on them.

The other enterprises of the Association have been carried on with equal diligence and wisdom. I believe that its services have been of great public value and that they will be of even greater value hereafter.

Certainly it deserves the support of every man who believes in fair play. The United States will never be completely civilized until the least Negro in the most backward State has full equality under the law with the most influential white man. This ideal, perhaps, may never be realized, but it is certainly worth while to struggle for it.

Oswald Garrison Villard, publicist, champion of liberal causes, editor of *The Nation*:

As one of the founders of the National Association for the Advancement of Colored People, I naturally take the profoundest pride in its success, and its long record of accomplishment. I have but one fault to find with it, and that is that it does not accomplish five or six times as much as it does. The only reason that it does not is perfectly plain: it has not the means to do so. But these twenty years of its activity have only reinforced in me the intense feeling that I had in 1908, that an organization like this, militantly led, uncompromising and unyielding as to the rights of the Negro, is the prime need of the colored people in America. I think I am prouder of being one of the first five to found this Association than almost anything else in my long career of meddling in other people's business.

Paul M. Warburg, banker, former member Federal Reserve Board, U. S. Secretary International High Commission, 1917:

It is a genuine pleasure to express to the Officers and Directors of the National Association for the Advancement of Colored People my sincerest felicitations upon the occasion of the Twentieth Anniversary of the Society.

The Association is looking back upon two decades of excellent service done in a most deserving cause. None of the many groups that constitute the conglomerate picture of our population has had a harder road to travel than the colored people. To none of them ought we to feel a deeper responsibility and a keener desire to relieve their fate than to our colored fellow citizens.

The Association has rendered yeoman service in aiding our colored people when in distress and in blazing the way for a better recognition of their rights. I hope that in the next decades the Association will continue its beneficent work with the same success as it has achieved in the past.

Browsing Reader

(*Continued from page* 234)

lutionary War, and through him she might join the D. A. R. But she asked "confidentially", could that matter of "his—er—color be left out?"

Walter White in "Flight" records the facts of an excursion of a New Orleans girl from the colored race to the white race and back again. Jessie Fauset in "Plum Bun" considers the spiritual experiences and rewards of such an excursion, but the story of the excursion fades into unimportance beside that historical document of the description of a colored Philadelphia family. That characterization ought to live in literature.

Nella Larsen attempts quite a different thing. She explains just what "passing" is: the psychology of the thing; the reaction of it on friend and enemy. It is a difficult task, but she attacks the problem fearlessly and with consummate art. The great problem is under what circumstances would a person take a step like this and how would they feel about it? And how would their fellows feel?

So here is the story: Irene, who is faintly colored, is faint with shopping. She goes to a hotel roof for rest and peace and tea. That's all. Far from being ashamed of herself, she is proud of her dark husband and lovely boys. Moreover, she is deceiving no one. If they wish to recognize her as Spanish, then that is their good fortune or misfortune. She is resting and getting cool and drinking tea. Then suddenly she faces an entirely different kind of problem. She sees Clare and Clare recognizes her and pounces on her. Clare is brilliantly beautiful. She is colored in a different way. She has been rather brutally kicked into the white world, and has married a white man, almost in self-defense. She has a daughter,

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but she is lonesome and eyes her playmate Irene with fierce joy. Here is the plot. Its development is the reaction of the race-conscious Puritan, Irene; the lonesome hedonist, Clare; and then the formation of the rapidly developing triangle with the cynical keen rebel, Irene's husband.

If the American Negro renaissance gives us many more books like this, with its sincerity, its simplicity and charm, we can soon with equanimity drop the word "Negro". Meantime, your job is clear. Buy the book.

The Blacker the Berry

IT is a little difficult to judge fairly Wallace Thurman's "The Blacker the Berry". Its theme is one of the most moving and tragic of our day. The first chapter states it clearly:

"Emma Lou had been born in a semi-white world, totally surrounded by an all-white one, and those few dark elements that had forced their way in had either been shooed away or else greeted with derisive laughter. It was the custom always of those with whom she came into most frequent contact to ridicule or revile any black person or object."

Here is the plight of a soul who suffers not alone from the color line, as we usually conceive it, but from the additional evil prejudice, which the dominant ideals of a white world create within the Negro world itself. The author has one passage which will make every colored reader thrill:

"'Emma Lou Morgan.'

"The principal had called her name again, more sharply than before and his smile was less benevolent. The girl who sat to the left of her nudged her. There was nothing else for her to do but to get out of that anchoring chair and march forward to receive her diploma. But why did the people in the audience have to stare so? Didn't they all know that Emma Lou Morgan was Boise High School's only nigger student? Didn't they all know—but what was the use. She had to go get that diploma, so summoning her most insouciant manner, she advanced to the platform center, brought every muscle of her lithe limbs into play, haughtily extended her shiny black arm to receive the proffered diploma, bowed a chilly thanks, then holding her arms stiffly at her sides, insolently returned to her seat in that forboding white line."

This is the theme, but excellent as is the thought and statement, the author does not rise to its full development. The experience of this black girl at the University is well done, but when she gets to Harlem she fades into the background and becomes a string upon which to hang an almost trite description of black Harlem.

The story of Emma Lou calls for genius to develop it. It needs deep psychological knowledge and pulsing sympathy. And above all, the author must

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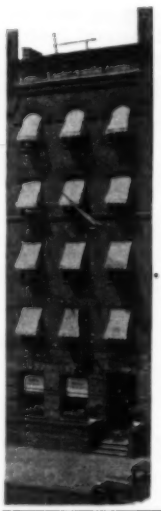

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believe in black folk, and in the beauty of black as a color of human skin. I may be wrong, but it does not seem to me that this is true of Wallace Thurman. He seems to me himself to deride blackness; he speaks of Emma's color as a "splotch" on the "pale purity" of her white fellow students and as mocking that purity "with her dark outlandish difference". He says, "It would be painted red—Negroes always bedeck themselves and their belongings in ridiculously unbecoming clothes and ornaments."

It seems to me that this inner self-despising of the very thing that he is defending, makes the author's defense less complete and less sincere, and keeps the story from developing as it should. Indeed, there seems to be no real development in Emma's character; her sex life never becomes nasty and commercial, and yet nothing in her seems to develop beyond sex.

Despite all this, the ending is not bad, and there is a gleam of something finer and deeper than the main part of the novel has furnished. One judges such a book, as I have said, with difficulty and perhaps with some prejudice because of the unpleasant work in the past to which the author has set his hand. Yet this book may be promise and pledge of something better, for it certainly frankly faces a problem which most colored people especially have shrunk from, and almost hated to face.

W. E. B. D.

Problem of Summer

(*Continued from page* 235)

tages, private and public, and a club house. Summer resorts are growing up nearby, as at Westwoodland Park, and there is a colored cottage colony at Benton Harbor. In Minnesota, Wisconsin and Michigan, there are in some cases private country cottages. In the far West, Denver and Colorado Springs have hotels, boarding houses and camps for colored folk, but nearly all white resorts are closed to them.

In the Northwest, there are a few hotels at Portland, Tacoma and Seattle; and in California at Oakland and San Francisco, where Negroes may also often use the regular hotels; in Southern California, there are hotels at Los Angeles and San Diego.

To this general survey may be added the large number of colored persons who visit the large cities like New York, Philadelphia, Chicago and Boston in summer time. Here they find hotel and boarding house accommodations and the Y. M. C. A. and Y. W. C. A. Summer school students by the thousands find vacation and work at Hampton, Tuskegee, Nashville and Atlanta, and also Northern Colleges.

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